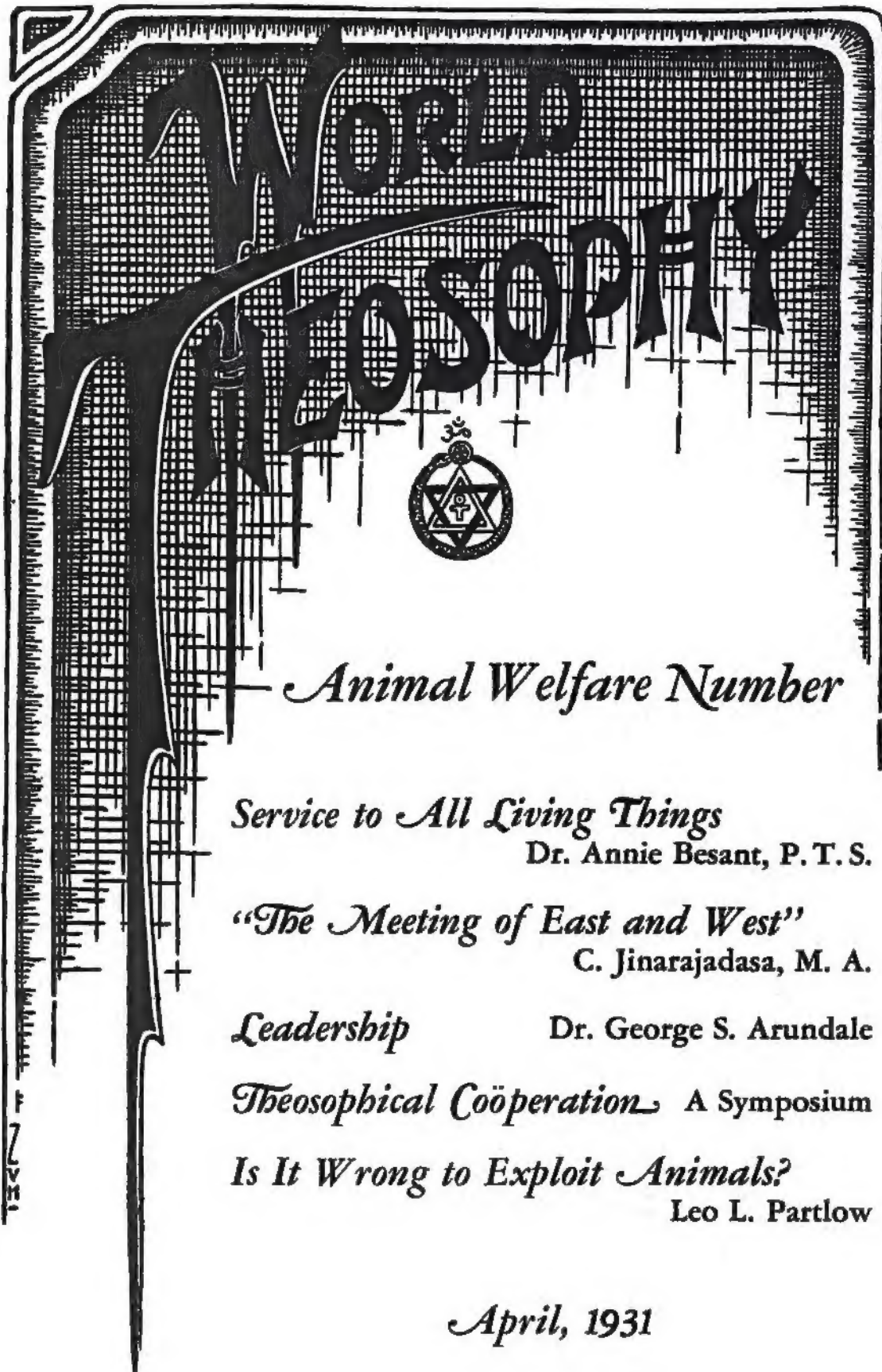


Hans C. Hulteball



*Animal Welfare Number*

*Service to All Living Things*

Dr. Annie Besant, P. T. S.

*"The Meeting of East and West"*

C. Jinarajadasa, M. A.

*Leadership*

Dr. George S. Arundale

*Theosophical Coöperation* A Symposium

*Is It Wrong to Exploit Animals?*

Leo L. Partlow

*April, 1931*



# World Theosophy

*A Journal Devoted to the Art of Living*

**Marie R. Hotchener**

**Editor**

*(Formerly Co-Editor of The Theosophist)*

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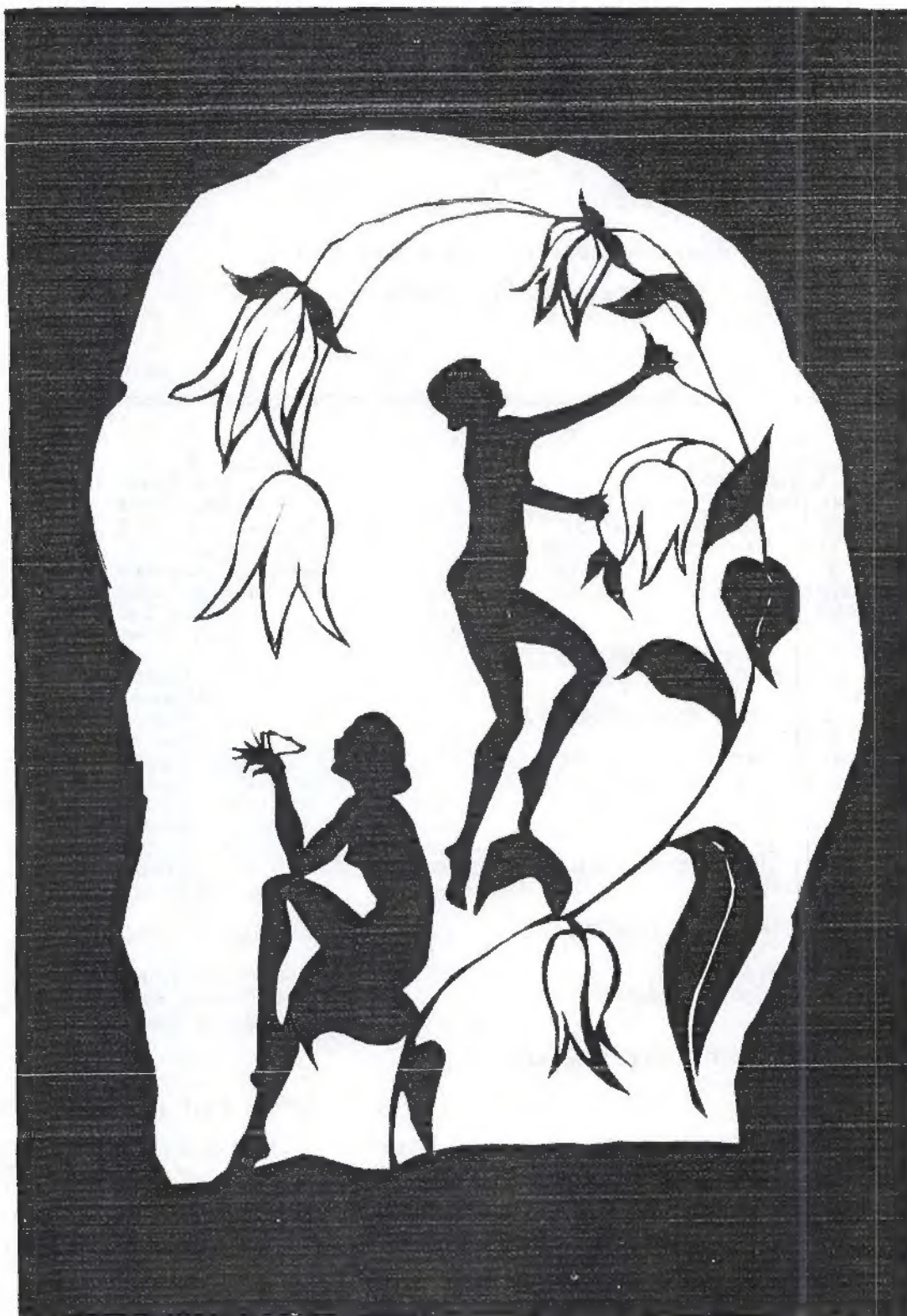
April, 1931

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*Spring*  
*Scissors Cutting by Else Kliefoth*



## Over the Wide World

*Union and Coöperation Are Indispensable—K. H.*

We are so rejoiced to recognize the more hopeful tone in the words of Dr. Besant (in *New India*) as she gives news of conditions in India, and questions, "Is it peace?"—

The action taken by the Prime Minister and by the Secretary of State for India—I do not add the name of the Viceroy, as he has always been a friend of Indian Freedom, so there is no reversal of a policy in his action—by the release of the imprisoned Congress leaders and by the acceptance of the decision of the Conference in favor of granting responsibility to the future Central Cabinet of India, thereby making India a Self-governing Dominion, shows to my mind that highest form of courage, the courage to acknowledge an error and to reverse a policy in the face of the world, when the persons concerned cannot but realize that their change will be ascribed by many, perhaps by most, to fear, rather than to that rarest of qualities, the heroism to take a step which will be blamed by their supporters and applauded by their opponents, one which they now see to have been wrong, although, when it was taken, they honestly believed it to be demanded by the circumstances.

They know that India is in a mood of bitter resentment against them; yet they accept the risk that India may misjudge their motive, ascribing to fear that which they know to have been dictated by the desire to do justice.

What they have done may—God grant that it will—change the hostility of India into a surprised friendliness, which will be much increased in warmth by the release of the political prisoners. I have often justified India in her feeling of distrust of the fair words of England, "breaking to the heart the promise of the lips." Are we really at a turning-point in Anglo-Indian relations? If so, a war between Asia and Europe will cease to be the nightmare which has haunted some of us for many years.—A. B.

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Turning from this quotation to one of the great publications in America, the *New York Sunday Times*, we read with interest the comments of one of its distinguished "columnists" on the same general subject:

Last week the Viceroy of India was "engaged." Callers at the magnificent, new Viceregal residence in Delhi were told to return later. Powerful, im-



portant officials, at the sight of whom turbaned sentries stiffened, thrust back a right foot and lowered snub-nosed rifles to "present," found doors closed to them that usually flew open like magic.

The representative of the King-Emperor, the ruler of 300,000,000, before whom men bow and women curtsy, was closeted with an aged, toothless Hindu. The visitor was dressed in a coarse cotton cloth. A dollar watch, which could be bought in any cut-rate drug store in this country, was attached to his blanket by a steel safety-pin. He was thin and, even for a Hindu, emaciated. His head was shaved. His ears protruded like new shoots on a cactus plant. Other distinguishing features were a long nose, a sharp chin, a few wisps of hair on his upper lip and tired eyes with drooping lower lids. To millions of people he is a holy man. The world over, qualities are recognized in him that are attributed to sainthood.

A toothless Hindu saint, riding in a little American car turned out at Detroit with hundreds of others in a day, drove up to the Viceregal residence where prevails an even greater rigidity of etiquette than at Buckingham Palace. The Viceroy was waiting for him. When the Viceroy enters a room, men rise and do not speak until they are spoken to. But these formalities were dispensed with. The tall, sad-faced Viceroy and the mahogany-colored, living skeleton addressed each other as "my friend."

Personally, the Viceroy's visitor wanted little. A little goat's milk, some fruit, a cocoa mat to sleep on and, if nights were cold, a blanket or two. No man could want less and live. But as for other things that he wants! Over them Parliaments have wrangled, earnest men have pleaded, troops have mobilized, mobs have screamed, bombs have been thrown, people have laid down unresisting before the police to be beaten to throbbing, red flesh, and censors have drawn broad black pencil lines through cable dispatches giving some of the details.

Our readers well know by this time the important concessions which Gandhi obtained from the Viceroy towards the goal for Home Rule for India. One of Gandhi's most profound services to his people is the elimination of fear from their hearts and the re-awakening of a wonderful courage and patriotism.

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In glancing over other fields of the wide world there are many signs of great preparations for celebrations to commemorate the centennial of Madame Blavatsky's birth. How deeply, how spontaneously, how thrillingly the heart responds to the realization that our whole Theosophical Movement, all its various Societies, will each thus synthesize its joy, its gratitude, its reverence, its love, to our Great Teacher, especially on August 11th.

Members, Lodges, and Sections have had yearly celebrations on the Anniversary of the founding of the T. S., on Founders' Day, etc., but this coming celebration is a whole century of loving recognition, encircling and enfolding her as a unique Messenger of Truth to the Theosophic world.

We hear that there will be held these centennial birthday celebrations in all parts of the world, and that is as it should be. Surely the power of such a world recognition will reach our beloved Teacher, wherever she may be, and she will know that we are true servants in the Cause of Truth and Brotherhood with which she entrusted us.

Out of our long, difficult years of studying the truth which she brought, ever endeavoring to understand it more fully, cherishing it more and more, proving its inestimable value for oneself and for others, teaching it, facing world ridicule in its defense, making an intellectual fight for it against the materialism of the age—is there aught in the realms of love and gratitude that we should not offer her, because she gave us these very privileges and opportunities of humanitarian service?

In this, her wonderful "century-year," shall we not determine on fresh resolves, new Theosophic life, and greater fidelity than ever before?

We must all be well aware of the great world-changes taking place. The old cycle is closing, a new one opening. Let us open it with a wider grasp of the need of those world changes, and to gain the wider grasp (for the majority of us) there is need to refresh the mind with H. P. B.'s teachings, and then with the literature from present leaders that has followed her day. Then, when we shall have made sure of our store of knowledge, and in studying the various ways that it has served the past, we shall be better equipped with the understanding necessary to face and serve the new cycle of the future—to meet the call of its necessities. Theosophy ever brings to my heart a song of thanksgiving, and the Society is its orchestral accompaniment. It is a great harmonizing power in the world.

Do you remember that in a

letter which H. P. B. wrote to her sister, Madame Jelihovsky, in 1886, she said: "For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and hourly growth, its indestructibility in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that the Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and physical power the weight of which, like the ninth wave, will submerge, sweep away, and drown all that the lesser waves of human thought have left on the shore, all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor; but a great power rests with it."

Mr. Morton, the General Secretary of Australia, quotes this letter to his members and reminds them that their slogan for the H. P. B. Centennial is *Forward to H. P. B.*! I should like to add one word to that slogan, a word that speaks the yearning of my heart for world-wide Theosophic coöperation: "*Forward together to H. P. B.*"

Another thought that naturally arises in connection with the world-wide celebration of the anniversary of the birth of H. P. B. is that this great wave of increased devotion to her and to her work will be an important unifying element to help the cause of inter-Society coöperation.



Theosophy is so many-sided, and the world needs it in so many different ways, that it is not surprising that each Theosophical Society seems to have found distinctive methods of aiding its own members and its own public—ways that are different from those of other Societies, while still retaining their fundamental unity in the Masters and in Their great Messenger, H. P. B.

Some Societies have perhaps laid greater stress on the needs of the outer world than on the needs of the unfoldment of the individual; others have perhaps stressed the religious and humanitarian aspects of Theosophy more than the profoundly philosophic. But has not this very variety of presentation of Theosophy enriched the value of its service as a whole?

At any rate this much we can surely admit, that wherever a group of Theosophists has been sincerely at work for years, it has constituted a channel for the Masters' work which we can respect and with which we can co-operate. Is it not an inspiring thought that out of this general celebration of H. P. B.'s life there will come a better appreciation of the good work done by all these Societies that have their common roots in the Ancient Wisdom?

In answering this question to ourselves let our minds recall the words of Master K. H.: "Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of

affinity. Reach over towards the idea of unity."

Forward together to H. P. B.!

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On another page there is an account of the joint meeting of the Lodge of the Adyar Society and one of the Point Loma Society in Boston, and some very interesting points that were brought out. We understand that similar meetings are taking place in other large centers, New York, Chicago, San Francisco, and Hollywood.

At Hollywood, during a recent visit of Dr. de Purucker of Point Loma, at which time he gave two public lectures, there were also some private gatherings where members of three Theosophical Societies—several of them prominent officials—met together. They discussed earnestly ways and means by which greater coöperation might be accomplished. A spirit of brotherliness and understanding prevailed.

There was a general feeling that if members can all go forward living their Theosophic principles, avoiding recriminations and differences over personalities, and adopting fair, frank, and common-sense methods of coöperation, this movement will go on to a time when we would all be united in one great Theosophical Movement, with each Society retaining its individuality, loyally carrying out the wishes of its leaders, and performing the particular service to which it has long been devoted.

While the members of any one

Society might naturally feel that they would like their own present Leader to become head of such a future unified "Super-Theosophical Society," there are some of us who believe that this is utopian at present and may cause misunderstanding.

It suffices for the present for us to realize that in spite of what appear to be obstacles, there is a widespread conviction, judging from letters and many conversations, that the movement of fraternizing among members is bound to spread over the world, and in time is sure to make necessary some actual steps on the part of leaders for practical coöperation among the many Societies.

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Mrs. Ethel Lambert, Directress of the Point Loma School for children, recently gave a very interesting lecture on "Child Education" at Krotone Institute, Ojai, California.

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The thousands of Theosophists and other friends of Dr. Besant everywhere are protesting indignantly over the publication of a book called *The Passionate Pilgrim*, by Gertrude Williams. We join the great army of protestants.

Such a book, partly appreciative, partly critical, partly true, partly false—the fruit of an unguarded soul—seems a calamity in the realms of justice. The author's pen, used as a "fate to please fools, has done the wise great wrong."

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Dr. Arundale writes that he and Mrs. Arundale are leaving Australia on April 7th or 9th, after the Australian Convention at Easter. They expect to reach Adyar the last week of April. They leave Adyar for Europe, via Colombo, May 27th. Their stay in Europe will be for some months, and they expect to return to Australia via America towards the end of the year.

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It rejoices us to note the worldwide activities along the lines of animal welfare, and to give space to reports of some of them. Several days, beginning with the 23rd of April, will be devoted to such service throughout America.

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In last month's issue we mentioned that the article on the deleterious effects of smoking had been reprinted in pamphlet form and could be had by sending a stamped-addressed envelope to Miss Esther Pringle, 6 Arlington Street, Rochester, New York. We neglected to state that the price of them was 6 cents each or five for 25 cents. We also learn that copies of the pamphlet are being sent by a devoted Theosophist to every college in America.

It is well to state that when such articles are printed in this magazine, articles which point out the deleterious effects of alcohol, nicotin, wrong diet, etc., there is but a desire to disseminate information on such subjects, not to be condemnatory or critical of others.



# Three Songs for Easter

By Peter Gray Wolf

(California)

All about us  
In the sensitive ether of thought  
Swiftly flowering  
Is the new life, and a future yet unborn.  
Closer and closer it enfolds  
Bringing with it  
The singing voices of our unconquered dreams.



When pride has no more power over you,  
When anger dies like a swift fire,  
When understanding flowers into pity,  
When you do not belong to institutions,  
but they belong to you,  
When you do not cloak your true self in flag or formula,  
Then and then only  
Will you hear the sweet multitudinous voices  
Of life making music to life  
In man and woman—in stone and star.



Out of the air of April all about  
I hear the singing voice of Joy.  
The sprightly puffed-up steam of the  
tug-boats on the river announce her,  
She slips across the steel rails between the sliding trains,  
She has been there all the time, I think,  
But often I have hidden myself from her  
Behind the cloudy fortress of my moods,  
But now she will be withheld no longer  
She comes down the aisle and sits beside me,  
Reveals the secrets of the birth of Time,  
And makes casual sport of Death and his deeds—  
Says that all this outside is only the tuning-up  
of the instruments,  
The weeding out of the lesser harmonies  
By sportive Time and the sombre bandsman, Death;  
The curtain has not yet risen  
Nor the signal come for the ultimate music.

# Service to *All Living Things*

By Annie Besant, D. L. P. T. S.

(Notes of her opening address at the All-India Humanitarian Conference, held recently at Srirangam, near Trichinopoly, India, at which our President was invited to preside.)



EMBRACED the vegetarian movement when I was 42 so that half my life has been spent without touching flesh or fish, or any of those creatures whose consciousness shows keen sensitiveness of pain. Hence I am able to say by my own life that there is no kind of necessity that we should live as though we were beasts of the jungle, in order that we ourselves may live. Really humanity extends to all living things and expresses what the most highly developed of our living creatures should show out as a characteristically human quality. That is the exercise of love and protection, compassion to everything around us that lives. It was once the noblest quality, I think, of the Brahmana that he was the friend of every creature. To be the friend of every creature—surely that is an ideal to which it is well that we should aspire. Let us remember that there is but one life in which we are all partakers, that that life shows itself out in its highest products spreading in ever wider and wider circles. When I had been asked by young people, "How can I best serve the world?" I have said to them, "Begin with your own family, those who are nearest to you, whom you see day after day, to whom you can continuously practise service; extend it then gradually from the family circle, to those who are your nearest comrades in your ordinary life and so by embracing circle after circle, each extending further than the last, you will approach more nearly to the ideal of world service, although that is an acquisition beyond the powers of all, save the most highly developed of our race, the great rishis who form the inner Government of our world. Looking at it from that practical standpoint, we are able to form the

habit of love and service. You want not simply to perform a great service now and then—for great service comes but seldom in the lives of most of us—we want to build that habit of service which can only be achieved by daily continual practice until the spontaneous impulse to think and act in a particular way becomes the most useful and the most noble that we can compass in our mortal lives. There is always a danger for us that we wait until a great opportunity offers. I am entitled to say great opportunity will never come to you unless you practise every little opportunity that comes in your everyday life. We want to make, as it were, a great humanitarian movement all the world over, taking into that everything which is conscious, and who shall say where consciousness begins?

Once after a lecture by Huxley, I asked him whether he could tell me where consciousness began and his answer was "No." He could tell me that such and such a creature is conscious, he could tell me that as far as he knew such things in their very nature like pieces of rock were not what we call conscious, but he said it is so gradual a growth, a thing which includes more and more as we become more able to supply a need which exists. The only way for us to grow is to serve as far as we can realize that service is needed and is within our capacity to give. So, with this word humanitarian, I should like it to mean the rendering of a duty to the human being, to all conscious beings, to all who can suffer, rather than restrict it, as it were, to helping human beings. The more we render service, the higher we ourselves climb; the higher we ourselves climb, the more capable are we becoming of expanding and of ever expanding service.



## RIGHT USE OF INTELLECT

There are two things especially we want in this. First, the right use of the intellect. We must try to think our very best, to think clearly, to think cogently, to think effectively and we must try also to measure our own capacity. We should give our very best to the highest service that we know, hoping by that, it will expand further and further by those who are able to serve in higher ways; and if every one of us shows that overflowing love which feels by sympathy where a need exists and tries at once to supply it to the best of its capacity, then how different a world should we have in a comparatively short space of time; how our humanitarian conferences would spread out until they embrace all human beings!

If you are meeting here today in the special conference in our sixth session, let us listen carefully to what is said by all skilled workers and take out of their record anything which is useful to us in the improvement of our own efforts to serve. Of the two great powers we have, which should work well—they are sometimes a little inclined to try each other's strength—one is the mighty power of the intellect, for remember, that intellect in all its phases is our one creative power. To that creative power let us add the power of the heart, the power of life which makes us sympathetic, kindly, ever on the lookout for those whom we may be able to help, and watching always for others' needs and not for our own satisfaction; thus we shall become what some people really are whose very presence we feel as a benediction. You may remember how a great Hebrew, called very often the Psalmist because he wrote many of those magnificent poems called Psalms, said: "If I ascend up to heaven Thou art there. If I make my bed in hell, behold, Thou art there also." There is no place to which the life of God does not penetrate, no sorrow that cannot touch that universal love which is identical with life. Let us draw on it

fearlessly. We cannot exhaust that. Let us seek to take more and more fully, for it is unlimited in its gifts in every direction. Just in the proportion to which each of us becomes a friend of every creature, so shall we develop that great ideal of perfection which was once laid down in a parable by Christ. It is said that when He turned to some who led poor and careless lives, they asked how He should be willing to come near them when they had so little to give; His answer was in these exquisite words: "He who does it unto the least of these, my brethren, he does it unto Me." Let us measure our love as far as we can by the need that surrounds us and never let us have any love we can give away and fail to give it, for love is immortal, nay, rather eternal and ilimitable.



Dr. Besant, in the course of her closing remarks, observed that there was an inclination after working for a particular cause, however good it might be, to feel that the whole thing was finished, as it were, by the passing of resolutions. What they had to do now was so to influence public opinion as would make their work practical, bringing about changes in favor of which they had voted. After this unanimous meeting she asked them to remember in meeting in their own homes the burden of responsibility that rested upon them, having committed themselves to those resolutions. If they left the Conference with the steadfast resolution of each person in his own place becoming a center for the work and carrying it out, then at the end of the year they should be able to look back upon a year well spent. The next thing to do was to arouse interest in this programme, each of them as far as they could, in their own particular center so that they might feel they had contributed to the real welfare of the country with a feeling more full of courage and hope for the future.

# "The Meeting of East and West"

By C. Jinarajadasa, M. A.

(India)

**W**HO'S the man that says we're all islands shouting lies to each other across seas of misunderstanding?" Thus spoke once a true observer of men. Never was it truer than with regard to the men and women who live in the two great halves of the world, the East and the West. Dreams are everywhere the same, and hearts everywhere beat to the same rhythm; ignorance, lust, and greed, under dark skins or fair skins, show the same ugly visage. It was said by a wise woman of France: "*Tout comprendre, c' est tout pardonner*," to understand all, is to pardon all. From one step higher whence to survey life, the lover of humanity will say: "To understand all is to admire all."

"O, east is east, and west is west, and never the twain shall meet." So Kipling is misquoted a thousand times, for that is just what he did not say; that is the sentiment which he places in the mouth of the blind observer of men. His own true sentiment comes in the third and fourth lines which none remember to quote:

"But there is neither east nor west,  
border, breed, nor birth,  
When two strong men stand face to  
face, though they come from the  
ends of the earth!"

When two strong men stand face to face! There we have the real keynote. When true men or women, strong in their devotion to duty, flawless in their self-sacrifice, meet face to face, then, though they be Indian or Briton, Turk or Jew, they greet each other in friendship and reverence as knights pledged to one Ideal. There is no East or West for them, but only one unchanging North, an "immovable" Pole Star.

It is true that for generations the East and the West have misunderstood each other. But that is only because

not "strong men" but weak men of either continent have talked to each other. The occidental, till quite lately, has looked upon the oriental as did Kinglake in his travels, narrated in *Eothen*: "A mere oriental, who, for creative purposes, is a thing dead and dry—a mere mental mummy that may have been a live king, just after the flood, but has since lain embalmed in spice." And in return, the oriental has looked upon the occidental much as Du Maurier tells us that the French looked upon a certain type of Briton: "It was stiff, haughty, contemptuous. It had prominent front teeth, a high nose, a long upper lip, a receding jaw; it had dull, cold, stupid, selfish green eyes, like a pike's, that swerved neither to right nor left, but looked steadily over people's heads as it stalked along in its pride of impeccable British self-righteousness." Though Kinglake was right, though the French are right, they are right only with respect to a few, those few who misrepresent their race and its high traditions.

As it requires a strong man to call out strength, so it requires nobility to call out what is noble. The strong and the noble of the East and the West know how to recognize each other, and to form ties of friendship, leaping every barrier of ignorance and mistrust.

The East and the West would not be coming together, except that they are guided to come together, because they can help each other. The philosophy of the East and the chivalry of the West are now both necessary for the world's welfare. The two continents are indeed coming together, as we shall see.

## *The Cult of Beauty*

Two great forces by turns work upon the world, as by an unseen direction the destinies of peoples are fashioned to shape civilization. One force



drives nations apart, and the other draws them together. Centrifugal and centripetal energies seem as the ebb and flow of a hidden tide in the affairs of men, and now the ebb and now the flow is visible as we study the history of nations. Rivalries and jealousies, and wars in their train, make for a while civilization a mere mockery; then, as the world's wheel turns, a new era dawns, and the erstwhile enemies look at each other with new eyes, and see that the enemy of yesterday is a fellow man after all.

The centripetal forces in the world are slowly gaining strength, with setbacks here and there, it is true. But the voice of Nature, which whispers to the mystic's ear, "I am one," is being heard today by myriads. There is in men's hearts today, whether they be of the East or of the West, a craving to justify to the mind a faith that is slowly being born in the heart. That faith is that there is a lovelier life and nobler aims than a man can find within the boundaries of one land, however passionately he may love that land as "God's country." It is this new spirit among men that makes the meeting of the East and the West not a beautiful dream, but a reality which is slowly being discovered by those men and women who are in the vanguard of civilization.

Among all the factors which today are binding the East and the West in the bonds of understanding and help, perhaps the two strongest are the Creed of Brotherhood and the Gospel of Beauty. It is the former which is becoming a universal religion, and it is now professed by the best in all the existing religions. For those who truly live their faith, not with the outer observances of conch or bell, but humbly and inwardly, with charity and consecration, know that there can be but one Truth in the world, as there is but one Sun to dispel the night's darkness. The Creed of Brotherhood meets no opponents today; few there be indeed who live it, but none who challenge it as an ideal. The very exploitation of the industrially ill-equipped Eastern peoples by

the "hustling" West makes to stand out all the more clearly in contrast the dreams which the philanthropic men and women of the West have of a comity of all nations who shall help and sustain each other, without the present international bickerings. The "color bar" today in the White Dominions of the Empire only emphasizes the aims of the best Imperialists in those very Dominions and in Britain to create a true Imperial Home, where men of the East and West, and North and South, shall live side by side, under equal privileges and with equal obligations, to serve one Divine purpose for the Empire. All the forces of darkness which deny Brotherhood call out even stronger forces determined to realize it. The final victory is with Brotherhood, and not with enmity and isolation, though there is bound to be yet many a skirmish between the advance guard of the one and the rear guard of the other.

Of equal consequence just now as the Creed of Brotherhood, for uniting the East and the West, is the Gospel of Beauty. In the cult of the Beautiful, humanity has found a golden chain which binds people to people, and continent to continent. In painting and sculpture, in architecture and music, in literature and drama, men and women of the whole world hear one universal language spoken by the creative imagination of Man. Art has no Fatherland, except it be that of the highest human Spirit, which is the mirror of the Spirit of God. As we read a poem from France or Italy, from England or Germany, from India or Japan, no thought of nationality enters the imagination to warp the pure reflection there of the Good, the True, and the Beautiful. Time ceases when Beauty reveals herself, and a hymn of the Veda or an episode of Homer is as alive today as the creation of the most modern poet. Who can explain why Art transcends nationality, and is "not for an age but for all time"?

During the war, the classical music of Germany was being played in Lon-

don. Tagore's imagination creates in Bengali, and it is clothed in English, and clothed again in French or Dutch or Scandinavian, and yet the brooding spirit of India is revealed through all the translations, and the West hails the poet of the East as a world-poet, whose message is for all who seek the Spirit of Goodness and Beauty. Shakespeare is acted in all the tongues of India, and men see in his creations not Elizabethans but themselves, living and loving and toiling in Indian villages under Indian skies.

This need of Beauty is being felt more and more by the best humanity today. And so feeling, they are being forced in their search to seek her not only in their Motherland but in foreign lands as well. No more significant fact is there just now than the avidity with which all branches of Eastern Art are being sought after in the West today. Art-lovers of the West know that they miss in their Cult of Beauty something which the East has realized; such few Eastern artists as have studied in the West know that there is in Western Art what is not to be found in the Art of India, Japan, or China. There is no rivalry or jealousy in the love of Beauty; all aspects of beauty are equal, for all reflect a world which is beyond time and space and mortality, and to which the Spirit of man is most inwardly kin.

While Patriotism divides, Art unites. Each work of art from Benares or Surat or Moradabad, as it goes to western lands, carries with it a whisper that Indian hearts are dreaming of a Beauty which is unchanging, and which is the solace in a world of impermanence and decay. Each in western lands who gazes on the creations of the Indian imagination, thrills to know that his own dream of immortality and permanence is known by brother dreams in far-off India. By poem and by picture, minds are being trained to know a Unity which transcends the dividing lines of color and creed. And as

further a man travels, and sees for himself the glorious sights which nature reveals in the many lands of the world, his heart transcends the barriers which a national tradition imposes upon his imagination. The steady growth of a sense of Beauty in life is the surest promise that Brotherhood will in no long time cease to be a dream, and will be a reality of our daily lives.

It is striking to note how the ideal of Brotherhood and a love of the Beautiful react on each other in our lives today. Sympathy with man and sympathy with nature seem like substance and shadow, one being the substance to some souls, while to others it is only the shadow. But shadow and substance both reveal to the imagination possibilities of thought and feeling, for the nation as for the individual, of which we scarce dream today. Our world now cannot conceive of life where there shall be no competition, no prejudice of caste or class or color, and no narrowing pride of race and tradition. Yet that such a world exists somewhere, is ever the message of both Brotherhood and Beauty.

They are the compelling factors of the new world in the making. Even if as yet only a few consecrate themselves to the New Humanity which is coming, those few are slowly gaining in strength, for to the soul who is strong enough to say that there is no East and no West, but only one Humanity, all Nature's forces give aid to-day to dare and to achieve.

The East and the West must perforce come together, for their separation henceforth is an illusion, a thing of time and limitation. And when the Maya lifts, then the two are seen to be one, neither East nor West, but only one wonderful, indescribable Life. The vision out of time and space and illusion is ever his who will seek neither East nor West, neither North nor South, but only the Center.



# Leadership

By Dr. George S. Arundale

(Australia)



WE HAVE been talking recently about the necessity for leadership in these dark and difficult days, and since you all are aiming in the direction of one or another kind of leadership (there are of course many kinds), we might profitably consider as to what leadership really means. Generally speaking, the essential quality of leadership is elusive, as all great things and things to be desired inevitably are. The ardent pursuit of the elusive is the quickest road to growth. So it is not easy to define in set terms the qualities of leadership, and I really do not know quite what to place first in order of merit.

First, I venture to think, among the qualities of leadership is that of having discovered one's Self, through body, through emotions, and through mind. In other words: To be a leader one must be Self-centered. (If you will spell Self with a capital "S" that will assist the situation.) Will, therefore, to me, is perhaps the dominant factor in leadership. Then the question arises as to what is the nature of that Will. First, I think, it consists in emergence with *a* or *the* larger Will without; second, in drawing *a* or *the* larger Will into one's Self. It is a larger consciousness which is always a characteristic of leadership. And to put all that in another way is to say that the two successive steps of growth are: (1) the discovery of one's Self in another or in all things, and (2) the discovery of another or all things in one's Self. In the first case there is distinction between subject and object, and in the second case there is none. In the first case one lives in the external; in the second case one lives. I suppose in one way that is the distinction between the Buddhist and Nirvanic planes. So far as the Buddhist consciousness is concerned, one tends to discover one's Self in the external. So

far as the Nirvanic consciousness is concerned, one discovers the external in one's Self. That is the first characteristic of leadership. You see how elusive it is and how rare is true leadership.

Now the second characteristic of leadership is to have a definite sense of deeper values and deeper purposes. The true leader takes nothing at its face value. The true leader perceives eternity in time. That means, in terms of individuals, a realization of their respective monadic values. In terms of aggregates of individuals, and of life generally, it means a realization of the Plan, and that brings me to a third characteristic of leadership:

Third, unquenchable optimism. Small people are in a constant condition of bargaining. The leader never bargains, though he may often compromise. To take an example: The average individual is dominated by expectations. He expects to be treated in a particular way by the outside world. He expects other people to supply him with specific reactions. He has likes and dislikes. The people whom he likes give him what he wants. And the people whom he dislikes withhold from him what he wants. The true leader has to be to all people those things that the people need for their movement onwards. The average individual can work with X and cannot work with Y. The leader makes the best of both and finds a best in each. Hence the leader is an optimist, for he has the power to see *bests*. The average individual cannot understand why X or Y does this or that. The average individual feels hurt by this or that. The leader understands. The leader hurts, but he does not feel hurt. The average individual goes about getting. The leader goes about giving. The average individual gives presents to his friends. The leader gives presents to everybody. The

average individual lives in more or less happy imprisonment. The leader lives in happy freedom.

A feature of the true leader is that he has a specific aim and objective to which every detail of his life is subordinate. That objective will of course change from time to time, but at any given moment his purposes will be clear-cut. It is quite obvious that a leader's objectives change, but they are always growing. A leader always blazes a trail, whether people tread that trail or not. The true leader does not become depressed because people do not tread the trail he blazes. The true leader's business is to stand. It is of subordinate importance whether he stands alone or with others by his side.

The quality of leadership is one, whether the leader be a hero, a saint, or a genius. One could sum up that quality of leadership in two terms: simplicity and uprightness. Uprightness means rectitude, and rectitude means exactly what that word implies—rightangleness. Lesser leaders generally alternate between their ecstasies and their depressions. It was the Italian psychologist Lombroso who said that genius is a condition of unstable equilibrium. A leader is always a genius in his own way. But in the higher leadership there is a constant

ecstasy even amidst the static. That will be clear when you realize that ecstasy means out of the static. You can generally tell the true leader by the sense of an uplift and expansion of consciousness that you gain through contact with him.

There is a story of a man who went into a hairdresser's shop, and when he sat down in the chair to have his hair cut everybody in the barber shop had a sense of something unusual being there. It permeated those who cut the hair, almost a hush stole over the barbers, and when the man left people among themselves inquired, "I wonder who that was?" They thought he was curious, an unusual sort of person. It turned out that the man was to be President Wilson. He was not President at the time, but his whole make-up, his whole tone, made an impression on these people in the hairdresser's shop. So a leader is always more or less impressive. He stamps people with his hallmark.

Another aspect of leadership is that the true leader intensifies silence, for he lives in the silences of life. A true leader impresses with a sense of restraint and of great reserves of power; which does not mean that he is not as open as the day. Anyone can impress an individual with a sense of reserve, but he impresses with a sense of depth.

## *In His Garden*

*By E. Adelaide Copp*

(New York)

In the bright garden where He walks alone,  
The flowers eternal bloom in myriad hues.  
Rare birds, aflame, make rich the heaven's blue  
With golden song, which only He can hear.  
There silence reigns, and yet, He, listening, hears  
A thousand tongues that whisper mysteries.  
There darkness reigns, and light; all one to Him,  
Who, with the mystic eyes of silent Brahm,  
Sees light as darkness, darkness like to light.  
Bronze beech trees hold within their dusky boughs,  
The breath of all the winds that stirred their leaves  
Through ages past. His soul responds to theirs;  
Having, through ages past, communed with them.





# The Human Will

By Bessie Leo

(England)

**A**S STUDENTS of human nature—and I conclude that none can study Astrology without in some measure laying claim to that title—we find amongst our fellows what we designate “strong” and “weak” characters. We term a “strong character,” one who has a strong will and who at any cost will carry that will into action, one who is firm, stable, and can thus be depended upon; in other words, a determined and dominant spirit, one who knows what he wants and is determined to achieve the result he has predetermined. And while it is true that with this strong will there may be many traits of character reprehensible, the nature may be selfish perhaps, or lacking in softness and flexibility, nevertheless the *strength* is there—the highest attribute of humanity—the power of the Will.

Now many people do not realize that a strong horoscope, even though it has many squares and sesquiquadrates, is far better from the occult standpoint than a so-called “good” one with trines and sextiles, if the inherent character is weak. For with a character that is milk and water very little can be done, since there is no *grit*, no staying power, the desire-nature is poor and always fluctuating. What such a person desires today is quite changed in the course of a few months, the nature being quite incapable of that steady patience and determination so necessary for success: in short, there is no Force of Character.

Now force, when turned to selfish ends, certainly produces very undesirable results, but it is the selfish ends that are undesirable and *not the force*. For this same force charged with noble motives might accomplish great things, whereas where the will is feeble and there is a great deal of indifference, the life will not be lived to much purpose, and little of the powers and capacities of the real self can be unfolded.

Will Power shows itself out on the external plane in the form of desire. We call it Desire when outside objects attract it, we call it Will when it is predominated from within. Now where the desire nature is a very strong one we call the character self-willed, that is, the soul rushes out to seize and gain some object which it believes will give it happiness. In this instance, the desire nature is fixed on attaining some external thing that it thinks will add to its happiness, that will gratify some portion of its being. There are people of whom it can be said that they will go through fire or water to obtain that which they want. “I want,” is the expression of a desire, will externalized: “I will,” is an expression of the other pole, the internal power.

Without a strong desire nature progress must be very slow; the man or woman would scarcely move forward at all, for it is desire—no matter what the nature of the desire may be—that stimulates each and all to action. To secure for ourselves the desirable object we spare no effort, we put forth all our powers.

It is true it very often happens that, when we get this desirable object, we do not want it any more. But that does not matter, since having put forth effort to get it, in that effort we have unfolded our powers; and in God's beautiful world there are innumerable desirable objects. Philosophers and metaphysicians may call these objects toys and baubles, because they have *passed beyond the sphere of their attraction*. Nevertheless, just as dolls and playthings are useful and even necessary for the education of the children, so are the larger toys, fame, wealth, power, learning, necessary for the education of the grown-ups, since otherwise lives would be spent in lethargy and sloth, lacking the spur of ambition.

As the ideal set forth in the Sermon on the Mount can only be lived by the saints upon earth, so is the ideal of getting rid of desire only suitable when the soul has reaped most earth experiences by means of desire, and has thus been able to transmute lower desires into higher desires, till finally but one desire remains—to obey the Will of God. But that soul is no longer a student in the school of life: he has become a Master, and only lives in the world in order to serve and help on the evolution of those younger than himself in age and experience.

I think it is well for us all as students to remember that what we consider the human will in each of us is after all composed of the great Will, of which each human will is a part; the Divine Logos willed to manifest and in the exercise of His supreme will He circumscribed Himself within a sphere of matter, filling it with Himself. In other words, the Logos is *will-ing* to become incarnate in the universe; and therefore all the centers of His consciousness which we call the human wills, the parts of the whole, also *desire* conscious incarnate life in form (whether the mind recognizes this truth or not): for if the Great Life sets His will towards manifestation and matter, those centers of will which we call the human must respond to His vibration. But this

will incarnated in form, becoming blinded by desire with the bandage of matter around its eyes is unable to see its way; its purpose in life becomes determined entirely by likes and dislikes; external objects draw it with a compelling power this way or that, attracted by that which it likes, and repelled by what it dislikes.

Now, there have been many pages in Modern Astrology devoted to a consideration of the problem of fate and free-will, some declaring there was only fate, others insisting that free-will was the strongest factor in life; whereas in fact it is in the balance of these two things in the midway point, so to speak, that the truth lies. We are free only when the will has won its freedom, when wisdom has overcome desire, when the mind is able to change and transmute desire by the application of the power of thought. Then, and not till then, may we be said to have a free will—that is to say, we are no longer bound by our desires and limitations. We have found deliverance within ourselves. We are free to choose, and every mistake from a wrong choice in the past gives us that very experience which cuts one of those shackles for the future, for the great use of pain is that it produces power. Says Edward Carpenter, in *Towards Democracy*: "The pains which I endured in one body were powers which I wielded in the next."

Now at our present stage of evolution the will is not free, but is in subjection to the lower desires. At this epoch there is only desire and scarcely any will at all, for while there is enough will to prompt action, there is not enough to control activity in the majority, because awakened *from without*, and thus not self-determined or acting only from within.

What, then, do we really mean by freedom? Power of choice. For if Will be the very highest power of the self manifested, and yet if at the same time the man be the slave of desire, the puppet of his senses, how can he consider his will free? No! Humanity is only in the process of *becoming* free,

through wisdom gained by experience: for we can only be said to have free will when the human self, the reflector of the Divine, has utterly mastered its vehicles and uses them for its own purposes. Then we shall find the man only using his physical body as an instrument for actions on the physical plane, actions determined by his will from within (nothing outside affecting him), his astral or desire body being also under the control of the Self, and his Mind body or thought body responding only to his own vibrations, and thinking his own thoughts; every vehicle the man uses being but an instrument completely responsive to *its owner*, and not more or less a struggling animal, rushing hither and hither, and carrying the self with it. In other words, when the solar life flows through this form and not the lunar, then the law of the Divine life replaces the law of sin and death.

Many students wonder why the human kingdom is such a painful one, why there should be all this struggle and difficulty, why there should be so many mistakes and so many falls, why such a long bondage and such a weary pilgrimage before freedom is attained.

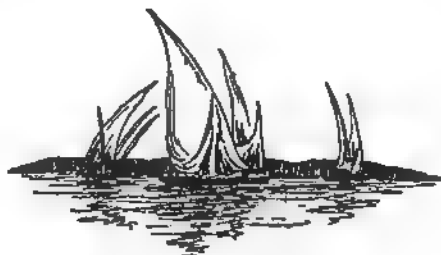
Even a little study of this wonderful world of ours shows us that we only obtain the fruit of wisdom from the tree of experience. As spirits we must dominate and subjugate matter, as spirits we must redeem and reclaim matter, and make the not-self wholly responsive to the self. When self and not-self vibrate in perfect harmony, then and then only, may we be said to have attained unto wisdom: when the human will has realized itself as one with the Divine will, when the

fragment has expanded in consciousness with the One life, when the man lives by the solar breath and is but a channel and manifestation for the Divine life to use, then no Circle of Necessity can bind him any more, for he is one with the Life, *consciously one with it*; his consciousness having thus expanded to the utmost capacity it can understand and work through and in any center of consciousness within that mighty Life.

The human will has then won its freedom by experience, and in understanding every note that the Logos has sounded forth in His divine harmony the man is *no more attached to anything*, for his consciousness is now of the Life—that Matter which first attracted, then enslaved, and at length dominated him, has finally become his tool. He no longer desires anything for himself, and he can thus will everything for himself and for others.

First the human will has to contend with the passions, then with the lower desires, then with the higher desires, then with the mind. But finally it subdues all things unto itself. It realizes that there is in reality only one will, and that the Divine; and it then voluntarily coalesces with that.


There are no obstacles to the mighty power of the will that is one with Divinity. This is what the occultist means by *free-will*, *power of choice*, and this never fully possible until the man has gained, from all experiences, wisdom; and then indeed he has become that wise man who *rules his stars*. For the stars themselves make obeisance to a Master who is one with the Law and one with the Life of the Logos.





# *A Reaction*

By Hazel Patterson Stuart  
(California)

OME weeks before the Ojai camp of 1929 the Co-Editor of *The Star* magazine, now Editor of *World Theosophy*, asked me to write a few paragraphs on my impressions of the Camp. Very gladly I answered that I should like to do so; but when the days were fulfilled I found myself amazingly unable to give voice to a subjective experience which was only ingested, not altogether understood, not yet entirely accepted, nor assimilated.

Time has ticked on its way with its normal lot of testings, small and large, another group of Camp talks has been audited, and, looking over the months past, I see that a certain change has come into the meanings life assumes, a change also in the distribution of energy with which I meet it.

This is very personal. It was exactly because my experience at Ojai was so personal that at first I could see in it nothing to tell which might have interest for some one else. But after all, the matter must be for every person an individual adventure. What happens to me can never happen in exactly the same way to any other, but, just possibly, it might help some other individual to discern and appraise more happily the value of his own experience.

I remember that when the hour came for the first talk under the oaks, I deserted my friends, tramping across the fields alone, and entered the grove, and, seating myself comfortably distant, but almost directly in front of Mr. Krishnamurti, I gave my ears to hear. Then, surprisingly, there came to me—who have not sought to see beyond the normal—an apparent extension of vision. This, instinctively—whether wisely or unwisely I do not know—I was impelled to resist. I desired to reason in my usual way, to face new thoughts with the mind

I was accustomed to using and that I knew would be with me back at home when all was done. The vision faded, and my thoughts steadied.

After the talks, resting alone, I picked up remembered sentences one by one, and questioned, analyzed, probed their meanings until I was deeply troubled, my head ached, and I was unable to sleep through the long, arid nights.

Sometimes I said to myself, "It is so utterly simple; there is nothing to it." And again I said, "It is too profound; my domestic brain can't negotiate such far reaches of all-inclusive thought." And again, "This doesn't make sense, for he contradicts himself." But to that I answered, "Did not Jesus, the Christ, say 'Take all and give to the poor,' and then tell the laudatory story of the thrift and enterprise of the man with the ten talents? Did He not also say, 'Take no thought for the morrow,' and then give credit to the wise—not the foolish—virgins?" Obviously the truth was not on one side, nor on the other alone.

One day I sat far on the outskirts of the gathering, making little sketches of Krishnaji's tensely-poised head. Sometimes understanding of others has come to me in this way, through a sort of process of identification with the subject drawn. On the pages of the sketch-book I wrote phrases that arrested me, thus endeavoring to see with the mind and eye together. These words I wrote: "There is no such thing as failure. If I have not the strength to walk up the mountain, at least I make effort." That was comforting. But he wanted us to be troubled, seeking, stirred out of our complacencies.

Sometimes, when there came moments of sweetness and peace in the presence of his winsome giving, the seeker found rest from questioning

and inner conflict. But ever there came again the jerk to attention. Something had to be worked out—without fear, as he had counseled. But it *was* fear-some, disruptive to accustomed thoughts, and the end was—what? Still veiled. Not that he played up a mystery, but one's understanding was small and inadequate.

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And so, with nerves taut, and weary with my own confusion, I came back to my own place. There, I pigeon-holed the questions I could not answer, accepted with grateful affection certain clear statements together with the treasured memory-picture of the winsome giver, and waited upon Life.

Then presently, bit by bit, and without struggling, it became easy to know some of his meanings. Confronted with living and its perpetual problems I found answers to them always ready, popping into recall with little effort.

When personal duties and material obligations were all in a tangle, came remembrance that one day he had spoken of the eternal magic in the present instant. How simple! Of all these difficulties only one could possibly be tackled in this sixtieth moment of the twenty-fourth hour of the thirtieth day. Well, put your whole being into that, and worry about no others. Their moment too will come. So striving, with concentration, without anxiety, work done showed steadily more accomplishment, greater excellence. As time went forward, memory revealed many garnered utterances which, away from experience, had seemed too lagely abstract, but which, here in the presence of living, took on exact and practical significance.

He had said no organization was necessary, but he had said too, "You've got to be free, to choose for yourself what you will do, how you will act." If one had used an organized group

as a channel of work, not letting it dominate his will, and had kept his own mind unentangled always, wasn't that the point?

He had indicated the ideal of perfect poise between affection and reason. Poise suggested a static condition. But one was to be free in action, and unafraid. One thought then of release from familiar restraints. But he had spoken of "Uncompromising Righteousness." So it was, that, with the high goal ever in view, the moments of Life revealed daily how far each way the pendulum of action must swing, for constant action there must be. It is a law of motion, this law of the pendulum. What use would we have for our clock if that busy part stood inert at the mean? Only, the motion must be impelled always creatively from the determined standpoint of the established ideal.

If, for example, either in business or social contacts, some one was grasping, unjust, the answer was to go on being fearlessly, uncompromisingly just, but not sentimentally over-generous. That was pure action, to which his law applied. If the fearlessness were to be mistaken for weakness, or firmness for harshness, no matter. Hold gently. Months later the action would be understood.

Day by day his way came up for testing in this simple fashion. And day by day it shed clear light into the ordinary problems of an ordinary life, burning out old fears, and useless complications, leaving simplicity and health, sincerity of purpose and a sense of freedom and clear air all about.

What I was able to understand of Mr. Krishnamurti's exact nature and quality of being, seemed not at all to matter. But, quite simply, here was his message applied to an average individual life. And it worked. The general did fit the particular. This was its measure of eternal value for one seeker after everlasting Truth.



## Theosophical Coöperation



**R**ECENTLY there was held in Boston a joint meeting of the Annie Besant Lodge, Adyar Society, and Lodge No. 2 of the Point Loma Society. The following notes of that meeting have been given this magazine, as it was felt that members of other Lodges in other cities and countries would be interested in knowing the results.

Mr. Chester Green is President of Annie Besant Lodge, and after hearty words of welcome to its guests of the evening, the meeting became a sort of *Symposium*, under the Chairmanship of Mr. Clapp of the Point Loma Society.

**MR. CLAPP:** Mr. Green, members of the Annie Besant Lodge, comrades, and friends, I think this meeting tonight is going to be a very interesting one.

It does not need a great deal of intuition, if one will simply, as Will Rogers says, read the papers, to see that the world is in a very serious and critical condition today. In connection with this I wonder how many of you have noticed a certain scientific fact which was observed a few months ago and mentioned in the papers. The fact is this: that at the present time this globe on which we are functioning, which we call earth, has speeded up in the time of its revolution. Furthermore, there are two instances in the history of scientific observation of these things when that has occurred before. The first time was in 1898. Does that recall anything to your

minds? And the second time, if I remember rightly, was in 1917 during the great World War. It is true that the speed is not accelerated enough so that we notice it, but even the fraction of a second change in speed at which the earth revolves must show, it seems to me, something worthy of our attention and consideration, and especially when taken in conjunction with the fact that the two previous times when we know this occurred were crises in the world's history, 1898 being the end of the first 5000 years of Kali Yuga, and the other, in 1917, at a most critical time of great crisis to this world, and in particular to human beings who inhabit it.

Now, that being the case, it seems to me that those who have possession of the greatest amount of truth are placed in the most responsible position of all the people of the earth, and I believe that irrespective of what Lodge we belong to, or who is our Leader, all Theosophists will agree that those who have been studying the Theosophical philosophy possess more truth than other people of the earth. I am not referring to those advanced souls—the Great Ones—because they, of course, are away ahead of us in their evolution.

In view of that fact, the necessity of coöperation seems very obvious; and the only question in my mind is how we can best accomplish this—how we can meet together on a common platform, with common aims, common ideals. In the things that really matter, it seems to me, we can unite—the



things that are really of moment, the things that are essential—if we are going to do our part in meeting and relieving the crisis which is perhaps already here, in its beginnings at least. As we all of us love and revere, and I believe fully accept, the teachings of the one who brought Theosophy to the Western world in this age, H. P. Blavatsky, who I think we all realize was a true messenger from the Great Lodge, we can take her teachings particularly in selecting a basis for co-operation.

In *The Key to Theosophy*, speaking of doctrines of the Society, the Inquirer asked, "I thought you said you had no tenets or doctrines of your own?" And this is H. P. B.'s answer:

THEOS.: Nor have we. The Society has no wisdom of its own to support or teach. It is simply the storehouse of all the truths uttered by the great seers, Initiates, and prophets of historic and even prehistoric ages—at least as many as it can get. Therefore, it is merely the channel through which more or less truth found in the accumulated utterances of humanity's great teachers is poured out into the world. (P. 51, Second revised American Edition.)

It seems to me that in a very brief paragraph she has laid down for us the four essentials in Theosophical teaching. We are all of us familiar with the "Golden Stairs," but how many of us have had this "Golden Chain," as she gives it, brought to our attention so strongly that we remember it?

INQ: *How then should Theosophical principles be applied so that social coöperation may be promoted and true efforts for social amelioration be carried on?*

THEOS.: Let me briefly remind you what these principles are: Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood. (P.208.)

INQ: *How do you expect Fellows of your Society to help in the work?*

THEOS.: First by studying and comprehending the Theosophical Doctrines, so they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature by buying books when

they have the means, by lending and giving them, and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every device in their power. Fifthly and most important of all, by the example of their own lives. (P.221.)

There are equally interesting and equally important statements made by H. P. Blavatsky in *The Key*, and I believe that every one of us who is interested in spreading Theosophy, and in doing the work which she inaugurated, will find more of a helpful nature along practical lines, as to just what our own duty is, and just what is our duty to the Theosophical Society, in this book than in any other one publication.

I want to read to you the letter which I received from Mr. Green. I agree with all that he says. Perhaps not in every detail, but in every essential point:

Boston, Massachusetts,  
February 2nd.

Dear Brother Clapp:

I am looking forward with great interest to our joint Lodge meeting on Thursday evening and expect the meeting will enable us to draw more closely together.

I am prepared to discuss with your Society the many possibilities of closer coöperation with each other, notably—

The wisdom of occupying the same quarters; the coöperative use of our respective libraries; monthly exchange of speakers; monthly joint Lodge meeting; joint socials, etc., etc.

Why not seriously consider some of the above items? I would appreciate very much your acting as Chairman of the meeting on Thursday and add to the above anything that would be of interest to the membership. The time is ripe for innovations and I for one am ready even to consider a merger of our two respective International Societies. I hope a full report of our meeting will be sent to Dr. de Purucker and Dr. Annie Besant.

With the kindest of regards,

Ever cordially,

Your brother,

(Signed) Chester Green.

Now, I think the best plan to follow in this is to throw the matter open for discussion. First, I would like to hear from Mr. Green.

MR. GREEN: I think we meet again on a historic occasion. I believe we met jointly on White Lotus Day a year ago, and we all agreed the meeting was a very happy and successful

one. This, I think, will be just as happy and just as successful.

I suggested to Mr. Clapp a number of possibilities, but the discussion need not be limited to my suggestions. Any one here should feel perfectly free to make any propositions. I agree that some of my propositions are revolutionary. We are living in revolutionary times. I think Mr. Clapp's remarks are apropos—that there is a crisis in the world. Every Theosophical group, it seems to me, feels this crisis.

I am not going to analyze any of the searchings that exist in our brother-organizations, but I admit in our own there is a deep searching. I cannot separate the Theosophical Society from life. I include in it all of the many movements established for the benefit and liberation of humanity. I think if we will rid our minds of all preconceived ideas of what has already taken place in the Theosophical Society in the past, we will be better able to deal with the situation as it now is.

I, for one, cannot see any reason why these rooms (I say these rooms, because they are larger and more adaptable to the united work), I see no reason why these rooms might not be arranged so that both Lodges may use the same quarters. I think the matter of meetings could be adjusted. Let me disabuse your minds of the importance of who will hold the meetings and who will be the speakers. All these things should be lost sight of in the fact that we are all members of the same spiritual brotherhood. It does not make any difference who our speakers are, or are going to be, provided the great message of Theosophy is given to the world. Reincarnation is reincarnation, no matter what you may say about it. Karma is Karma. There is common ground here for unanimity of expression.

Mind you, we have a perfect right to accept anybody's teachings. There are no dogmas in the Theosophical Society. What is keeping us apart now? Nothing but the lack of wil-

lingness to come together. You like to attend the meetings of the Point Loma Society. I do too. Maybe having the Boston Lodge meet here would help us in establishing a great Theosophical fraternity. I have in mind a great many innovations that we might attempt, such as keeping the rooms open all day, every day, and making known to the public that there is available here for use a real occult library. I think this is one of the best ways to meet the needs of the public. Perhaps we have not always been tactful in our presentation of Theosophy, it being at times colored by prejudices and misunderstandings. The consolidation of headquarters would give us an opportunity to establish a real Theosophical library. As for the merging of the Theosophical Societies, I for one hope this will come to pass in the near future.

MRS. F. E. LEWIS (*Point Loma*): One object of the Theosophical work and Movement is to bring light and truth and liberation to humanity. Now, if this body seated here can unite their forces, can't we do a great deal better work than we can with one here and one there? It is, as Mr. Green says, a wonderful evolution, an evolution working along lines that Leaders have given us, and the Masters are leading us. Now, let Masters lead us. Let our intuitions work. It sounds to me like a good proposition. Of course, there are details to consider, but we have to learn to live together, and the Theosophical evolution should be so—grandly united. Why differ about anything? Just have that one thought, *we are going to work together*. We are going to bring this great light as much as we can before the world. The world is hungering for it. Everywhere there is need for light. We know very well that the Masters stand back of us. They are giving out through us these wonderful teachings. Let us unite, no matter how we do it. Let us unite as one strong force, let nothing else matter. Let nothing block the way. Let us consider and think very seriously how to do it in the best way. Just think

about it a little while before we go ahead. Let us think first, and then act. You know, of course, I represent one who has been working in the Theosophical Movement many, many years—I think it is thirty-five. Nothing else to me is worth thinking of except to bring Theosophy before the minds of the people—especially the youth. Here is one now (referring to Miss Fae Hamlen). I am in favor of the things that bring us closer in touch with each other. I wrote to Mr. Fussell, "I have met my brothers and sisters; now I want to work side by side with them the rest of the days I am on earth."

MR. REIMER (*Adyar*): May I ask what are the Objects of the Society as set forth in your organization? Are they different from those in our organization? Can you give us yours?

(Mr. Clapp read the Objects.)

DR. FLORENCE DUCKERING (*Adyar*): Fundamentally I think we are united. I believe if we can unite on our headquarters, and leave the small things for each one to follow as he saw fit, there would be no question. In listening to the Objects, I don't see any difference. There is a difference, of course, along minor lines. I am wondering, as I think about it, even if we agree here, whether we are altogether justified in making a change without considering the main organizations to which we belong. We are a Lodge, you are a Lodge, and we hope our National Organizations, our National Heads, will agree. At the same time I think it would be courteous, before anything is done, to tell them how we feel, and ask them if there are any objections from the National or International body. I have a certain respect for the opinions of others who are perhaps a little ahead of us in evolution; but if a thing comes to the question of right and wrong—and we know certainly what Masters would wish in this case—it seems to me that the Masters are the Ones we should follow. But, as a matter of respect, it seems we should

show this courtesy, as a member should show courtesy to his Leader.

MR. ZANGWILL (*Point Loma*): In regard to this particular discussion, I want to say that I have been waiting a long time, although I am young, to hear a man like Mr. Green say the things he has said. I got a real thrill tonight. The thing to do, as I see it, and as Mrs. Lewis says, is to hold it as an object and work toward it, and the details will take care of themselves.

MRS. PRITZKER (*Adyar*): It does seem that we could at least try living together, using the room jointly, and, if we want to, have meetings at different times, but it might be well to use the same room and get acquainted. It is childish to keep on going separately. I wonder if it would not be a worth-while thing to do, to try living together.

MR. MILLET (*Point Loma*): I think in our hearts we are united; no doubt of that. Of course, when it comes to the Heads, we get into difficulties, because the Heads want to argue. We ourselves are endeavoring to be impersonal. That seems to be the next step in our evolution. We all desire the good of humanity. That is our object. Desiring that, we become impersonal, we forget ourselves. That is the thing to do. I am sure we are united in thought.

MISS BROWN (*Adyar*): When I first became interested in Theosophy I was very much puzzled to learn that there are two branches. I certainly would be the last one to hold back from friendly relations with the other branch. I visited your Lodge twice, and you certainly offered a very "at home" spirit. I think details will be worked out.

MRS. COLLETT (*Point Loma*): I had just been thinking along that line. As I have had the privilege of being closely associated with our headquarters, I was always very much embarrassed when people would ask the reason for these separate Lodges. I am looking forward, and always have looked forward, to the time when we could unite, so that we could face



the public as one solid body, with this grand Theosophy uniting us: that alone is a wonderful object.

DR. MITCHELL (*Adyar*): told the story of the Negro who went out to get wild honey. He came back very much the worse for stings and bruises, but, when consoled for his suffering, accepted the sympathy, then said, "But I got the honey!"

MRS. PATTEN (*Adyar*): I had not thought of this until tonight. I feel heartily in sympathy with it. It will be great if we can test it out, go into it tentatively. That is the test—whether we can live together.

MRS. HITCHCOCK (*Point Loma*): I want to come in and help. Let's all get together, and work together, and we will surely come to love each other. That is the way I feel.

DR. MITCHELL (*Adyar*): I want to ask a question. I think I have seen a statement of Mrs. Besant where she said that she has no objection to members of the Adyar Society entering the Point Loma Society. Is that correct?

MR. GREEN (*Adyar*): Yes, she has made that statement, and she has gone further, and said that there was no objection to members of the Adyar Society entering the Esoteric School of the Point Loma Society. [But could not belong to her Esoteric Society at the same time.—Editor.]

DR. MITCHELL: Why should there be any barriers? Barriers are man-made. There is no barrier between man and truth.

MRS. JESSIE E. SOUTHWICK (*Point Loma*): If arrangements were made so that meetings could alternate in their presiding Heads, and if it were understood that special Lodge-meetings were alternating, that might answer any possible objection. If an arrangement of that kind were made it would seem that it might work out wonderfully well. If we can remain impersonal, the ultimate thing, which is now being considered as the first thing, could be achieved. If our National Heads felt that we were in harmony, they might feel that the plan suggested is worth a trial.

MR. GREEN: I fully endorse Mrs. Southwick's conclusions. It is not my intention to *rush* this merger. The first step will be to find out if we can get along together, which will not be very difficult if we meet on separate nights in the same room. I think one strong point is that we could then present a solid front to the public.

MR. WEAVER (*Adyar*): I have always felt it was a crying shame that we could never present anything like a united front to the public. Theosophy with its shorter history has split into almost as many divisions as Christianity. I don't know why it should be limited to these two groups—this merger. Are there no other Theosophical groups in Boston? (No one knew of any other Theosophical group.) Beginning in a small way to coöperate is very desirable. As far as I can see, it is in spirit with the times, and I see no reason why it could not be tried out in this tentative way, and resulting great strength in Boston.

MRS. CHESTER GREEN (*Adyar*): I see no reason why we cannot coöperate. Details do not particularly bother me. I have for a long time been trying out an experiment. My whole instinct is for community life, but I don't find many people ready for it. Whether we are ready to live a "community life" remains to be seen. I think it is a wonderful time to begin living the impersonal life. It cannot be done, I think, if *people dwell on personalities*. It is just a matter of growth. We must *be*. We must be in the state of *being*, if we would have no trouble. The Order of Service was organized as a bridge to get practical Theosophy to the outer world. It seems of all people in the world that Theosophists should be in the vanguard of every movement, all that has to do with the welding of humanity into a brotherhood. There ought to be a number of us at the State House at every Hearing. These are all key-happenings. We should not stop, either, with just Theosophists. There are so many marvelous people who are living Theosophy. I may

know a few Theosophic truths they do not know, but they are living Theosophy. I think we can coöperate wonderfully.

MRS. COLLETT (*Point Loma*): I would like to say that our present Leader has said that while the Theosophical Society has been an inner movement, we are now pushing out. Now the time has come when we should lead.

MRS. GREEN: We know, of course, the power of thought, and should demonstrate it at all times. Our efforts should not be scattered over too wide a field.

MR. CLAPP (*Point Loma*): I think we have made a splendid beginning, and I don't believe there is a single person here but would like to see all Theosophists, not only in Boston but throughout the world, present a united front. That seems to me the important thing. Of course, there is the question of Leaders, meetings, this and that. We cannot unite on all details. There is no use trying to fool ourselves with this thought. You would not be willing to unite with us on certain things, nor we with you. But these things are *non-essentials*. The whole Theosophical philosophy is built on the foundation of brotherhood, and what is more, the whole Theosophical philosophy is built up with the idea of buttressing that idea of brotherhood. There is not one Theosophical tenet that does not turn on that. We can unite on Karma, Reincarnation, Universal Unity and Causation, Human Solidarity—these four links that form the golden chain that H. P. Blavatsky speaks of. We certainly can unite on these.

There is only one way we can get along, when it comes to the question of differences. First, to forget there is a difference—to forget as much as possible. We are still human, and I don't think it is possible to forget these all the time, but let us put them in the background, and not let them occupy our thoughts any more than possible. If we can keep this united

front—hold these four links in the golden chain—then we can accomplish something, I believe.

I spoke of a critical time in the world's history. I don't think there is anything that will have as great an effect in meeting events as the teachings of Theosophy, and the acceptance of Theosophy more generally. I believe that every Theosophist should give the Theosophical idea out at every opportunity he has. I believe it is the mission of the Theosophical Society, first and foremost, to give a knowledge of Theosophy to the world, and I believe that all will agree that if people generally believed and followed the teachings of Theosophy these other things that we are interested in and distressed about would be well on the way toward solution. It is just a question of how we should use our efforts, how we can do the most good.

For myself I can only state that I am trying to be a Theosophist. A person who is a *true* Theosophist is one I will take off my hat to, and kneel down to. We certainly can do a whole lot more if we coöperate than we can by being in different Movements.

MR. REIMER (*Adyar*): I have only been a member of the Theosophical organization four or five years, and when I heard this lady speak about being in the Movement thirty-five years I commenced to feel rather timid about offering suggestions.

No matter what organization you go into you will find differences of opinion. We can unite on the one object—Brotherhood. We are in unity as far as principles are concerned. *Perhaps we have been following persons and not following principles.* The way to unite is to unite.

MISS BROWN (*Adyar*): I have been very much interested in the proposition, and the things that have been said, and of course a late speaker can only affirm important points, and it seems to me these are brotherhood and impersonal love. Of course no two societies can unite unless each member is willing to forget himself

and what he wants, and work for the greater good. . . . I do think more brotherhood and impersonal love is what we need.

DR. DUCKERING (*Adyar*): To me, we are already united. You know, my first contact with Theosophy was at Point Loma. I thought it was the most beautiful place I had ever seen. I happened to come into this Lodge because I had friends here.

MR. CLAPP (*Point Loma*): I do not think this is going to be the last meeting we shall have together. Now, I think we had better proceed with our other questions. Coöperative use of our respective libraries: I think that everyone will agree in that. Our library is for everyone. Monthly exchange of speakers: I think that is a splendid idea. So far as our Lodge is concerned, I think our members will agree in that. Then, the monthly socials: These social evenings are under the charge of the Theosophical Clubs, and I am going to ask Mr. Zangwill, President of the Men's Section, to tell you something about them.

MR. ZANGWILL (*Point Loma*): It never occurred to me before tonight, while suggestions were being made, that the *Theosophical Club* is the very best immediate medium for us to get together and work together. Some years ago, when Madame Tingley was Leader of the Society, she saw the need of organizations that could do work outside—not exactly outside, but work other than the immediate work of carrying on the Theosophical Society, as such. She organized several bodies: The International Brotherhood League, the Women's League, the Lotus Groups, and these Clubs, known then as the H. P. B. Theosophical Club, and the William Quan Judge Theosophical Club. She realized that organizations of that type could function in various fields, and that through them a good deal of practical work could be done. We know there are people who would be attracted to the practical, humanitarian aspect of Theosophy who could not,

perhaps, at first see the great good to be gained by following the seemingly more abstruse injunctions of the *Bhagavad-Gîtâ*. They want something more concrete, and in order to meet the demands of that type, which is an American type, a young type, organizations naturally must bring out, or put into action, that which gives them a field to work in. Two of these smaller organizations that are active and growing at the present time are the Lotus Circle for little children and the Theosophical Club, Men's and Women's Sections, for any person over fourteen years of age. I believe that in these Clubs any Theosophist or non-Theosophist can find expression for any ideal or for any work that he feels moved to put into action. So I am taking this opportunity to extend an invitation to every member to come into our Theosophical Club and help us with these monthly socials.

(Mrs. Franklin, President of the Women's Section, seconded Mr. Zangwill's invitation, explaining that at present the two Sections were holding joint meetings and endeavoring to find and build the ideal in life and character through every medium available. She stressed the value and the far-reaching importance of building up the atmosphere of friendliness and establishing real friendships through working together. The social aspect of the work should not be overlooked.)

MR. WEAVER (*Adyar*): By uniting we should not only mutually use but we could help each other in keeping the Library open constantly.

DR. MITCHELL (*Adyar*): When I was in Washington we had a very fine occult library. Several organizations fused their libraries, and now it is one of the finest of its kind in the country. I don't see why this could not be done in Boston.

MR. GREEN: We may be firing a shot that will be heard around the world. I think details will take care of themselves.

MR. CLAPP: I would suggest that a report of this meeting be sent to the



respective Heads of our Societies, to show the attitude which we have; and secondly, I would suggest that we have representatives of the two Lodges get together and formulate some sort of resolution that we would like to have go on our records to show our attitude in this regard. It seems to me it might be wise to have the Presidents of the two Lodges on that Committee, and let each one select a member of his own Lodge. I have confidence that we do not need an odd number.

(This was noted and done.)

MR. CLAPP: Is there anything else to bring before the meeting? . . . Nothing.

I would like to repeat something of Dr. de Purucker's that has such an appeal for me that I like to give it on every opportunity I have. It is consonant with the spirit that is here:

'Love is the most beautiful, the holiest thing known to human beings. It gives to man hope; it holds his heart in aspiration, it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. It is the noblest thing in the Universe. 'Love ye one another' is a beautiful saying, for it is an appeal to the very core of your nature, to the divine within you, to the inner God, whose essence is a celestial splendor."

▲ ▲ ▲

The following resolutions were adopted:

RESOLVED: We accept Universal Brotherhood as the chief Theosophical essential; being the chief Theosophical essential, it must be of paramount importance. There is no use in teaching or preaching brotherhood, however, unless we try to live up to it and act in a brotherly manner. Brotherhood, like charity, should begin at home, and the Theosophist's home is in the whole Theosophical movement. We therefore appeal to all Theosophists to accept the extended hands of other Theosophists and to extend their own hands to all other The-

osophists in a friendly and brotherly manner. Thus we will be presenting a united Theosophical front to the world.

RESOLVED: That we express to our Leaders the hope that they will meet together, to try and unite either in a union of organizations or a merger of all Theosophical Societies into one organization, so that we may combine our efforts and thus not only gain in strength and present a united front to the world, but also show a concrete example of the practice of brotherhood.

RESOLVED: That we hope this centennial year of H. P. Blavatsky's birth may see the consummation of this move to unite all Theosophical effort and thus show our appreciation of that Lionhearted Soul and do her honor in the way she would most prefer were she with us today. We would further suggest that all Theosophists throughout the world observe three minutes of silence at the noon-hour on the centenary of her birth, August eleventh, to honor her memory and renew devotion to the ideals for which she labored.

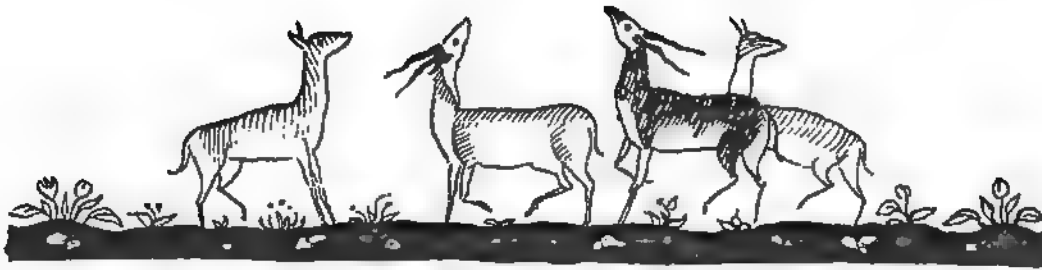
Finally we call attention to an appeal to Theosophists in Australia printed on page 164 of the *Australian Theosophist* of January 15, 1931, and would reiterate that appeal, enlarging it to apply to all the world instead of to Australia only, as follows:

"So, brethren, a great rally this year in H. P. B.'s name! Let all our forward-looking work be saturated with her spirit, animated by her daring, her high courage, her endurance, her loyalty to the Elder Brethren, and with such a battle-cry we shall cause Theosophy to flourish throughout the world and our civilization will be changed. 'Forward to H. P. B.'"

(Signed) Chester Green

Florence W. Duckering  
for Annie Besant Lodge  
(Adyar Society)

Caroline Hanks Hitchcock  
J. Emory Clapp  
for Boston Theosophical Society  
(Point Loma Society)



## *Animal Protection*

—Extract of a Speech—

By Miss Lind-af-Hageby

(President of the Bureau International Humanitaire Zoophile, Geneva)



IS IT not time that we friends of animals should learn to know what is the A B C of Animal Protection? Every child in every school has to learn the A B C. There are always people who, because they feel strongly about one thing, for example vegetarianism, will not meet people who cannot go so far as they do. It seems to me that the A, the very beginning, the first step of Animal Protection is this: that if we kill animals for food—and every morning we kill hundreds of thousands—we should kill them with as little pain as possible. I am a vegetarian, you may be vegetarians, but these animals are killed, in Austria, England, Germany, France, America. I have just come from the slaughterhouses of Chicago. And what does the Animal Protection movement do to end the cruelties of slaughter? Should we not demand that animals should be killed with a humane instrument?

Now let us consider B. Nearly every woman wears furs from animals trapped under terrible conditions. Millions of animals are caught in steel traps. You walk the streets of Paris or Vienna. Practically every woman wears fur. Let us all combine to suppress the horrors of the fur trade and enlighten women on this point.

Let us consider C. Transport of

animals. Have you, friends of animals, seen the cattle ships? Have you seen the live cargo after a storm? Have you seen the train wagons which transport cattle, sheep, and pigs to the slaughterhouses? They have no food, no water; their bodies are crushed together without sufficient room. They cannot lie down. Our Society had a hospital in Bordeaux for remount horses of the French Army during the war. I have seen horses cut and bleeding from being knocked about on the ships. Sometimes a large piece of skin was flayed off the side of a living horse.

D is Humane Education. If we humanitarians would not rest day or night until every child is taught the principles of humanity to animals in every school, these atrocities and horrors would not go on as they are doing. We have had Congress after Congress. We pass Resolutions, excellent Resolutions. I have here the Report of the Congress I organized in London twenty years ago. I have here Resolutions of the London Congress in 1927 which I also organized. Some of those Resolutions were adopted in Madrid later in the same year.

There are Resolutions, excellent Resolutions, about Slaughter, about Trapping, about Transport, about Protection of Birds, about every subject, *but what have we achieved?* Humane Slaughter\* is compulsory in

\* By the term humane slaughter, the speaker implies the use of the Humane Mechanical Killer. Merely stunning an animal prior to the use of the knife does not constitute humane slaughter. All sorts of unsuitable tools are used for "stunning" in slaughterhouses, involving often the infliction of many blows on the head of an unfortunate animal.

Scotland. In Germany, in Sweden and in some other countries it is the practice but it is not the law. In France the methods are old-fashioned and horrible. In Chicago they are horrible and cruel. In Belgium they are cruel. In England they are often cruel. I have been in dozens and dozens of slaughterhouses day in and day out, and have stood by the animals; but adherents of Animal Protection Societies do not generally go into the slaughterhouses. What is the good of calling yourself a holy vegetarian if you do not help to stop this shameful iniquity? I have come from London to plead with you to make a decision at this Congress as to what is the A B C of the Animal Protection movement and then to act. Let us agree to work for slaughter reform, humane transport, humane education, against cruel trapping. Those are the *primitive* things which it is a shame and a reproach to us all that they have not been achieved after so many Congresses, after so many beautiful speeches, after so many Resolutions. We are apt to be too proud of what has been done and speak too little of our failures.

I beg you to realize this: You are educated, cultured, you have fine thoughts. I go to slaughterhouses, and I see the men who kill, hundreds

of them. I see the men who drive cattle on to the ships.

Go to Canada and America, and speak to the trappers, Indian or white trappers, and see the traps in which the animals lie days, even weeks, sometimes gnawing off their legs to get free. There is no bridge between you and the slaughtermen, the trappers, the people who deal with animals. What we need is Animal Protection workers who will face things, facts and not theories. My friends, that is one of the reasons why we have founded an International Bureau in Geneva. That is why we have made an International Exhibition, where people can come and learn how not to treat animals and how to treat them. You do not realize how ignorant the big public is about our cause, how ignorant the Delegates to the League of Nations are. Last September Delegates to the League of Nations came to this Exhibition. They saw the humane slaughter models, they saw how a fox is caught in a trap, they saw the instruments of torture used on animals and said: "We never knew Animal Protection meant this. We thought it was sentimentality, the idea of kind women."—*By courtesy of the Anti-Vivisection and Humanitarian Review.*

## *The Swan*

*By Louise Worthington*

(New York)

Tremulous as a sigh  
A swan drifts by,  
Stirring the glaze of the lake  
With its rippled wake.  
Like the leaf of a water-lily  
Sliding by stilly.  
Superb and arrogant swan  
With your image wan,  
Which is the real, the true—  
The image or you?  
The shadowy wraith in the deep,  
Vague as sleep,  
Evanescent, fleeting, ideal,—  
Or you—which is real?

# Creating Our Own Environment

By E. W. Preston

(England)



MAN creates his own environment and is influenced by it." This statement by Robert Lutyens, the son of the famous architect, expresses the relation of these two factors as seen today by one of the younger generation.

Many of the problems which arise in daily life come from dissatisfaction with our environment. We rush from place to place, seeking change, amusement, or experience, endeavoring to escape from conditions in which we find ourselves. Would it not be better, however, to change our environment rather than to flee from it?

Is it within our own power to change our environment? To what extent is this possible? Is man "master of his fate"? Must we take up the extreme position of some scientists, that what we call "life" is entirely conditioned by reaction to environment?

In order to study more deeply the relations between these two factors, environment and life, let us begin with as simple a case as possible, and examine the scientific view of these factors as manifest in the kingdoms of nature. Take the material of our own world. What reaction has it, if any, to its environment? If we strike a blow with a hammer upon a bar of iron, that bar must submit to the blow. The mineral material is a passive sufferer. It cannot invite the action of the blow, nor can it prevent it.

Yet this is not a complete statement of the position, for the nature of the material itself, to some extent, determines its reactions. We find here two clearly defined factors: the nature of the material and the external environment. For instance, in the case of what we call chemical actions, such as the union of hydrogen and oxygen to form water, the results are governed by the inherent nature of the substances themselves. It is of no use to bring together

two other elements in the hope of forming water. To obtain a required product, we must start with the correct materials. The ninety-two types of individuals which we call elements have their own characteristics and by virtue of these exercise the power of choice.

On the other hand, we must realize that, for chemical action to take place at all, the mineral is dependent on its environment. It has to rely on some external agency, either that of man or of nature, in order that the interacting atoms may be brought together. It is this fact which leads us to emphasize the passive nature of the mineral. Further, even when suitable conditions for chemical change have been brought about, the mineral is much more sensitive than is often realized to small changes in its environment. The presence of slight traces of a foreign substance can accelerate or retard an action. A mineral can be poisoned or stimulated. The substance whose introduction into the environment causes such a result is significantly called a "catalyst" i. e., "that which sets free the force to act." Although, as we should note clearly, the catalyst cannot initiate the action, yet it can and does influence the nature and amount of the experience that the life of the interacting atoms can enjoy.

A fair summary of the position in this kingdom might be that, while the different minerals have their characteristics, to manifest these, to experience, i. e. to live, they are almost entirely dependent upon external environment. In fact, the emphasis is on the environment; the life has little choice but to respond. We might represent this as ten per cent choice and ninety per cent influence of environment.

In the vegetable and animal kingdoms we find a more marked and a more immediate response to environment. The law of the survival of



the fittest is only the carrying of this law to the extreme, that the animal or plant which does not respond to its environment dies. We have the same law from the pushing upward of the plant to the sun, the seeking of the roots for water to the effect found by Professor Bose, where the plant expresses its response to a negative catalyst, its objection to a poisonous gas environment. In exactly the same way the mineral platinum ceases to act when poisoned, or a human being contracts or withdraws in expressing his distaste for an environment which gives him pain.

Under environment we must here include heredity, for heredity is only the means or mechanism by which a certain portion of the environment, albeit an important part, the body, is determined. Heredity is the mechanism by which the acorn is enabled to grow into an oak, but the oak will then be subject to environment, such as wind, which may blow it out of shape or even destroy it.

Surroundings change and the living creature changes in response, some of the changes being transmitted by the mechanism of heredity. Examples of such adaptation are numerous. The elephant's nose and the giraffe's neck have been stretched in a perpetual effort to reach their favorite food. The webbed feet and compressed tail of the crocodile, as well as the moveable valves over its nostrils and ears, make it fitted for aquatic life; while the tree-frogs and arboreal chameleons have special grasping organs suited to their peculiar environment. Here we see the growth and evolution of the plant and animal proceeding by means of their response to environment.

But in addition to this increasing sensitiveness of response, we find that life has the power to produce something on its own initiative. It is possible for something *new* to emerge which is not determined by a pre-arranged environment, but by the factor of the inherent nature of the substance or organism.

A century ago Goethe and Treviranus, both pre-Darwinian evolution-

ists, held that although a changeful environment was of great importance in modifying and eliminating, yet there was something which they called "an inherent formative impulse" within the creature. This inherent formative impulse is recognized today in the "doctrine of emergence." Emergence is a term now used to describe "the appearance of new properties or faculties in living organisms at particular stages of evolution." These may be changes which take place apparently spontaneously; for example, the evening primrose which has recently given rise to "sports" which have become permanent. These changes may also be produced by certain efforts on the part of man.

This doctrine of emergence, with its implied recognition of a factor which produces a new form of a life as separate from the body or its environment, is one of the most interesting of modern views and is being extended to embrace the whole field from the atom to man. Note the implication here of something within, the life. Such is the position then in the plant and animal kingdoms. There is, approximately, an even division between environment and life, with a tendency to ever greater variety.

Coming now to humanity, we see that man seems at first to be faced with the same conditions as the animal. The factor of heredity appears in his body. He is born, apparently without his own choice, into an environment which he has had no hand in making.

As recently as the last century, man was conceived as having been created and placed in his present position by an outside force—God. He could only react as best he could to his environment, he could not change it. The highest ideal set before him was "to do his duty in that state of life to which it had pleased God to call him." If he did his best he might hope eventually to be transported to another environment, heaven, where all he wished for would be given him. To this extent he could affect his future, but so far as the present was concerned man was thought to have no power

to change conditions around him; indeed some considered it a rebellion against the Will of God even to desire to do so.

The first step away from this point of view came after the Industrial Revolution in the middle of the last century. With the discovery of the possibility of the smelting of iron in enormous quantities by means of coal, and with the control over the mineral kingdom which this placed in the hands of man, the latter began to realize that, through machinery, he could to some extent change his physical environment. This became more obvious with the increased trade and prosperity which ensued.

This was followed by the Darwinian theory of the evolution of the body with its suggestion of the possibility of progress on these lines, the theory of the evolution of the form. At the same time compulsory elementary education taught the working man that it was possible for him to "raise" himself, to change his social environment.

Towards the end of the century a further great contribution to contemporary thought on this subject was made in the Doctrine of Karma.

According to this view, the present environment of an individual, including his heredity, was created by the individual himself in a previous existence—Reincarnation. This teaching had a profound effect upon those who studied it. All the apparent injustices imposed upon man by circumstances were now seen in their right relation, as signs of the perfect justice which ruled the world. The emergence of the new type, of the abnormal, or of the genius, was explained as the natural result of past causes.

Here at last man was recognized as "master of his fate," as having the power, through a use of the law of Karma, to build his own future. At this point, life is realized as definitely superior to environment; and man, in recognizing himself as sixty per cent life and forty per cent form, becomes truly man as distinct from the animal.

This teaching brings with it, too,

the concept of the continuity of life, present, past, and future being extended in time-space. At the same time emphasis must be laid on the fact that, from this point of view of Karma, man cannot influence his present, but only his future. This sometimes leads to a pessimistic view of life and to the idea that "this is my Karma, I cannot help it," as an excuse for lack of effort or capacity. Today, therefore, a modification of this theory is being presented from several different angles. We have already spoken of the doctrine of Emergence. The movement of which this word is the keynote is becoming a remarkable and increasingly important one. As we have seen, emergence is a term now used to describe "the appearance of new faculties of properties in living organisms at particular stages of evolution." From time to time such new faculties emerge—new qualities, not merely something added on. Whence and for what reason do they emerge? "Different thinkers from different points of view are converging on some kind of guidance, some kind of mental activity, some kind of organizing power, some rational and predetermining influence, not only in the works of man, but in the works of nature too." "This guiding power, whether we call it life or mind, operates through physical mechanism but is *supreme in itself*."

Here, then, we find science definitely laying stress on life, as distinct from and superior to, environment.

This conception of the immediate and dominating influence of life has been elaborated by Mr. Ernest Wood in his view of Karma. His definition of Karma is not that it is "action and recreation" but that it is *work*. He uses the word "work" in the sense that a carpenter might say of a table, "This is my work," or an artist of his picture, "This is my doing, my creation."

When the craftsman has completed his task, or the artist his picture, he may decide to alter, feeling that it no longer represents his ideal or his possibilities. So the environment of man is filled with his work, with the ar-

ticles he has made, with the pictures he has painted; but, as a free and unique individual, he can decide to change that environment. Man, or Life, is entirely master of Karma.

The essence of Mr. Krishnamurti's teaching, too, is that man should stand on his own feet and, by virtue of the life within him, dominate his environment. "The purpose of living is to become master of your environment, and it is in this that perfection consists." It is this power to change immediately one's environment which is implied in the idea of bringing the past and future into the present. In placing the emphasis on the *now* we see life not as a river, but only as an advancing cross-section of a river.

How, then, can we apply this in practice? How can we now, at this moment, change or create our environment?

The first step in the recreation of our environment is that we should be free from its entanglements. We must be free emotionally, free from fear of all kinds, even free from the fear of losing the love or esteem of friends. We must be independent of the praise

or blame of others, whether they be our inferiors, equals, or superiors. We must not depend on others for our happiness. Fear must be replaced by courage and determination. Secondly, we must be free mentally, that is, we must be able to think for ourselves, to form independent judgments uninfluenced by the opinions of others. We must be free from the bondage of tradition, of custom, of convention, and of prejudice. Finally, we must have a clear and definite vision of what we wish to create; we must know our goal.

To sum up, we see that change in the mineral kingdom is chiefly the result of reaction to environment. In the plant and animal kingdoms, evolution is the result partly of the action of the life and partly of response to environment. The true expression of life in the human kingdom is creation from within. The life in man should express itself through "pure action," that is, deliberate action without any reaction. In this way man becomes the creator of his environment. Life is "supreme in itself," and Man, being the Life, can decide what shall emerge.

## *The Great Mother*

*By Leslyn MacDonald*

(California)

So I lay dreaming in the grass awhile  
And felt the earth beneath my outstretched hands,  
This was the mother-heart that understands,  
The fertile earth with her unchanging smile.  
I felt her veins go pulsing mile on mile  
Under the fragrant flesh of all her lands,  
Over high-breasted mountains and smooth sands  
As down long limbs of continents they file.

I felt my fingers trembling like the grass,  
A burning summer's wind has blown along;  
My heart began to beat with that great mass  
Of vibrant living, and I burst in song,  
Leapt to my feet, and felt my languor pass.  
The earth awoke in me and made me strong.



# Industrial Democracy

## A Way Out

By Stanley Rogers

(California)



*(The unemployment question involves much more than can be presented in a magazine article. Indeed, many books leaving much unsaid have been written on each of the major points in this brief discussion. It is the writer's hope that the broad and therefore sketchy treatment of the topic here given will form a basis for constructive thought. He has also striven to indicate some of the ways in which Theosophists can help.)*

**W**HAT would you think of a nation which, because its warehouses were glutted with food, let millions of its people starve? Yet that is just what America is doing today. The situation is even more astounding. We not only have great need for manufactured products, but we also have the machinery and the raw materials for making these products, and unemployed men and women asking to be allowed to produce them. In plain words our economic system has broken down. We call the breakdown a business depression and console ourselves, foolishly enough, with the thought that it will not last forever. The situation presents a challenge to the world's best minds; nor is it one which can be ignored, for upon the reply depends our future. Nothing stays put; the whole world seethes with change. It is our task to see that the changes are for the better.

What causes these recurrent periods of world-wide depression, unemployment, and suffering? To say, "It is the law of compensation; these millions of people are merely paying in present misery for their past misdeeds," amounts to moral and intellectual surrender. It is a begging of the question, an admission of inability to understand.

The trouble springs basically from our present economic system—a man-made institution—and the criteria of judgment which accompany it. Insane as it must appear to those having a tolerant view of justice and human relations, our occidental civilization places the privileges of money above the rights of people. This is well illustrated by the universal practice among large corporations of setting aside in times of prosperity large sums with which to pay dividends in periods of depression. Few corporations create a reserve to guarantee employment to their workers, unless it be for high-salaried executives. Dividends must be paid first. Those who work can be discharged if it is not convenient to keep them. There is nothing wrong in this, employers say, since discharged workers have the unquestioned privilege of hunting for another job. During the present depression dividends reached a new high level, the highest in history, while wages declined and unemployment became more acute than ever before.

And what becomes of the unemployed worker? In "normal" times, when the world is prospering, a million Americans are tramping the streets searching for work. This is in itself a serious condition. But now there are nobody knows how many millions of people "unemployed."



How lightly the word drops from our lips, those of us who enjoy comparative financial security! I shall borrow John Lovejoy Elliott's words to convey something of the true meaning of that word unemployed. As you read them, let them sink into your consciousness, realize their meaning to their uttermost depth:

No one can know the situation in working class communities without becoming aware that being out of work acts on the family life of the lower class, and sometimes skilled workers, like a devastating plague. It handicaps great groups of our fellow citizens, depriving them of the opportunity to live a human life. Consumption sometimes wastes the frame and saps the life of the individual. Sometimes it wipes out families. There have been whole city blocks that were known as "lung blocks" because consumption was found there with such devastating frequency, and yet, taken as a whole, the disease of unemployment is a far more desolating disease than anything known to medicine or to the human family.

The first effects are known as "Let go," when the worker is discharged from the factory or shop. In the beginning it may mean very little to him but as the days, weeks, months go by the situation becomes more oppressive. In the family life that began in better times, plans were made for the education of the children; clothes, furniture, luxuries even, have been purchased. In most working-men's families there is the hope of owning a house. There is an infinite monotony about the stories of unemployment because they all represent the working out of the same theme. It would have to be told for millions of homes—life begun, preparations made, the outlook one that attracts and gives hope, and then the uncertainty of work coming in, with its consequent uneasiness. Then lack of work begins to show its effects in order on the clothing, the food, the rent, and that which is given up last—the hope for a better life, hope for the promising boy or girl who must now give up the better expectations and leave school. We know how frequent this is because we have heard so much of the great struggle which has been made against the child labor resulting from the inability of parents to supply material needs during the years of growth and development and to foster the intellectual, sometimes the spiritual hopes and possibilities of their children, blighted by the disease of unemployment.

. . . . The woman with a family carries a heavy burden of anxiety. There is no greater heroism than that of the working mothers, and what is the outcome? These women who are trying to bring up a family under the most disadvantageous circumstances, who pawn the wedding ring rather than the alarm clock—their reward in the majority of cases

is that their children, who run on the streets, are the very ones who fill the courts, reform schools, and prisons. The disintegrated families come almost more from mothers who have to work than from any other one thing, and the setting of the tragedy may begin before the child is born.

It should be quite obvious that the elimination of depressions and unemployment would be to everybody's advantage. Unfortunately, they have been considered as acts of God rather than as products of man's own stupidity, and the world's business and industrial leaders have therefore failed to remedy them. Indeed, under current leadership the depressions have become not only more frequent, but also more severe. And what is being done about it? We know that unless something is done, there will be another depression, perhaps worse than this one, about 1937. We know, too, that a depression worse than this one could easily lead to riots, violence, and the disintegration of our civilization. What respect can a man whose wife and children are starving and sick despite his most strenuous efforts—what respect can he have for a government that throws him in jail for being a vagrant, that orders food destroyed by the thousands of tons, that urges the farmers to burn their wheat, that permits him to be exploited, that forces him to accept "hand-outs" from charity or to beg on the street? Such a man has no stake in the present order. Small wonder, is it not, that he listens to agitators who urge him to prepare for the great revolution which will put him on top and the capitalist underneath? I hold no brief for the violent and destructive communist program; yet one must realize that it appeals to the man who is down and out.

If the dangerous, impractical program of revolution and bloodshed is to be avoided, such basic changes in society must be made, and made soon, as will eliminate the great social injustices which characterize modern civilization. Surely no one believes that present society is incapable of improvement. Do not all Christians pray, "Thy kingdom come," imply-

ing that it is not yet here? Is not the Kingdom of God conceived as one of justice? Either we should stop praying for it, or we should go to work and help bring it into existence. Mr. Kirby Page maintains, with good reason, that there is no alternative.

What shall we do? First of all, we must find the root cause of the objectionable features we wish to remove. Next comes a program which, when carried to its consummation, will create the kind of society we envision. And lastly we must adopt a plan of action for the realization of the program.

Let us then place human values above money values and see what our new measuring stick indicates should be done. That the government should guarantee to every resident of the country a decent standard of living immediately becomes apparent. Second, we find that democracy should be extended into industry, and the complete abolition of child labor is perhaps our last finding.

The general impression that child labor has been abolished in the United States is, unfortunately, not justified by the facts. There are between one and two million children gainfully employed in this country. They work, to be sure, because they will work for less than adults. Among them the death rate is abnormally high; dull, hardened, aged faces full of pain are the rule; they suffer ghastly accidents; they do not know the meaning of family life. (See publications of the National Child Labor Committee, 215 Fourth Ave., N. Y. C.) This is but part of the price a million children pay in order that a few older men may make more money. The work they do should, of course, be done by adults. As it is now, the adults are unemployed and suffer, and the children, who ought to be in school or playing games, are unhappily employed. Would it not be the height of common sense to let the men and women who need the work replace the children who are being physically, morally and spiritually killed by it?

Governmental guarantee of a decent

standard of living implies much which is distinctly opposed to President Hoover's "rugged individualism." But let us not be overcome by mere words. One of the greatest living men, Havelock Ellis, is of the opinion that only under socialism can there be any real freedom and individualism. There is no good reason why the government should not guarantee to each person the right to earn a living if it guarantees him any rights at all.

How can the government make effective its guaranty of a good standard of living? First, through a comprehensive insurance system including an old-age pension for everybody who needs it, accident and compensation insurance, maternity insurance, unemployment insurance, and a government monopoly of employment agencies. In its vast construction work the government (federal, state, and local) has the means for counteracting depressions. Funds set aside in times of prosperity could be used to increase public construction whenever necessary. This, at best, is nothing but patch work. Hours of work should be cut in proportion to the increased productivity of each worker, thus eliminating some of the technological unemployment which seems destined to be with us to a greater or lesser extent as long as inventors continue inventing. Other important ways in which the government can aid in ending unemployment are the removal of the great inequalities of income between the richest and poorest, raising of wages in proportion to the growing productive capacity of the country, the eradication of slums, and the improvement of educational facilities.

The second point, however—Industrial Democracy—reaches the farthest toward the abolition of current injustices. It implies a change in the industrial system and our attitude toward it which is almost as startling as it is magnificent. Mankind fought hard for religious democracy and finally won it. Today we take it for granted and regard the older order as intolerable. Then came the battle for political democracy. Though this

battle is not yet won, we may say that we have advanced far toward victory. Each of these advances entailed a radical shift in point of view and a new set of standards inspired by a new ideal. We stand now at the beginning of the struggle for industrial democracy; the new ideal is emerging from the present industrial feudalism, illuminating the path which lies ahead of us.

Industrial democracy means that industry will be jointly controlled in the interest of the general welfare by the workers, the technicians, and the consumers. It means that production will be primarily for service instead of for profit. Most fair-minded people who are not deriving undue profit from the *status quo* will admit the ethical superiority of this principle. To redefine it, I might say that it is simply Theosophy extended into industry.

We who are Theosophists, then, should take especial interest in the movement for industrial democracy and be well informed about it. In it lies the hope for the future of our civilization, for the abolition of unemployment, and for the securing of a more just social order. In it lies our opportunity to make the great principles of Theosophy a vital part of the new order and to help lead civilization forward toward the new ideal. Let us have the vision and courage to take it.

#### SUGGESTIONS FOR DEFINITE ACTION

There are many things which each citizen can do to hasten the end of unemployment. His weapons in the fight are his political power, his purchasing power, and his voice. He should write to his representatives in

local, state, and national governments, urging that they take immediate steps to relieve the present distress of the unemployed through extension of public works, free municipal stores supplying the necessities of life, payment of water, gas, and light bills where necessary to prevent discontinuance of service, and other temporary measures of this type.

Letters and telegrams to representatives in both Houses of state and national legislatures urging the enactment of unemployment insurance, old-age pensions, anti-child labor, higher minimum wage, and shorter maximum hour laws, and the establishment of a public monopoly of employment bureaus, are far more effective than most people imagine. Those who wish to make their political power of greater potency would be well advised to affiliate themselves with a political organization which advocates these measures.\*

As a purchaser, each of us can help to discourage child labor, long hours, low pay, etc., by refusing to buy products manufactured under these conditions. It not infrequently happens that the better products are made under the better conditions.\*\*

Lastly, through careful study of unemployment, we can in our conversation help to bring about better understanding of the problem. To the reader seriously interested in solving the problems of unemployment and social injustice, Mr. Norman Thomas' new book, *The Way Out*, is earnestly recommended. As soon as enough people demand it, the government will enact the legislation which will bring us one step nearer to a world ordered in harmony with the fundamentals of Theosophy.

\*The League for Independent Political Action, 52 Vanderbilt Ave., New York. The People's Lobby, 35 B St., N. W. Washington, D. C. The League for Industrial Democracy, 112 East 19th Street, New York. The Socialist Party, 2653 Washington Blvd., Chicago, Ill.

\*\*Information regarding conditions under which products are manufactured may be obtained from Consumers' Research, Inc., 340 West 23rd St., New York, or from the American Federation of Labor. The Columbia Conserve Co. of Indianapolis, Ind., is an outstanding example of industrial democracy in successful operation.

# Practical Uses of Psychism

By Marie R. Hotchener



It was stated in last month's article that the questions asked by friends and correspondents fell naturally into three: (1) How is one to deal with psychic faculties when they are natural? (2) When is obsession possible? (3) How can psychic faculties be put to any practical use? The first two were answered in the last issue, and an attempt will now be made to answer the third. It is this phase of psychism that interests me most, and its practical use is, to my mind, the only safe and desirable exercise of such faculties.

Before proceeding to define the practical uses of psychism, let me, in this one paragraph, state the synthesized answers to the first two questions which were explained in detail last month: Those who possess natural psychic faculties, in perhaps eight out of ten cases, are advised to cease exercising them at all. To others, the advice is not to use them until everything obtainable in print, for and against, has been studied. If the senses, emotions, and mind are not controlled, there is serious danger ahead. Obsession is possible when the higher mind is not in control of the personality.

The answer to the third question, about the practical uses of psychic faculties, is in the realms of things "ennobling and holy" that Madame Blavatsky calls "spiritual mysticism."

Psychism in the sense that it is usually understood is simply an extension of natural faculties. One who is "psychically sensitive" possesses an extension of the powers of the senses, and these extensions confer a wider exercise of touch, taste, smell, hearing, and sight. While the phenomena of such sensitivity are interesting to investigators, so far they have conferred little permanent benefit on the possessor in the cases that have come to my notice.

The exception to this rule is where

the "sensitive" is born blind or deaf or dumb, and the psychic extension of other senses has aided the person so afflicted to make various contacts with life otherwise impossible.

There are many authenticated instances which are of great interest; one is that of Willetta Huggins which a few years ago met the tests of many scientists. When she was nine years old Willetta was left an orphan. A year later she was admitted to the Wisconsin School for the Blind at Janesville. She was then partly blind and nearly deaf. Within five years she became totally blind and deaf. Introduced to the Helen Keller method of "hearing" by feeling the lips, she improved upon it by demonstrating an ability to "feel" what was said merely by the vibrations of the vocal chords. Word of her case spread to Chicago, and she was examined before the Chicago Medical Society where the following facts were well attested:

She could recognize spoken sounds when her fingers were touching the throat of the speaker. She insisted that she did not hear the sounds. She said that she "felt" them. She could also feel sounds in the same way through a wooden rod, such as a billiard cue, one end of which was pressed against the chest of the speaker, the other end of which she touched.

She carried around with her a portable telephone of the kind used by deaf people, but she did not put it to her ear. Instead, she touched the vibrating diaphragm in the telephone with the tips of her fingers. She asserted that she felt the vibrations of sound in this way. She was able, under test, to hear concerts and stage performances and to describe correctly what was happening. Aided by her telephonic apparatus, she could carry on a conversation with all the ease of a person who had perfect hearing.

She could read newspaper headlines, the denominations of paper money,



and similar matter printed in large type, merely by running her fingers over it. She said she felt the ink on the paper.

In a series of careful tests arranged by Dr. Thomas J. Williams, of Chicago, and Professor Robert H. Gault, of the Department of Psychology of Northwestern University, Willetta's eyes were thoroughly blindfolded by a pair of black goggles stuffed and covered with cotton and fastened down to her forehead by adhesive tape. She named correctly the colors of thirty samples of yarn, as well as many other colored objects. This was done even without touching the yarns, merely by smelling them when they were held close to the end of a glass tube about four inches long.

We all know quite well in what wonderful ways the psychically extended senses and mentality of Helen Keller have enriched her life.

#### PERMANENT BENEFITS OF SENSITIVENESS

What is very difficult for psychics to understand is that any *permanent* benefit to be received from their sensitiveness, and any practical use of it, must be from the mental control with which they guide and use it. Anything else pertains to the lower realms of psychism, and to this one personality only, not to any future incarnation. It is not of the ego, and means one's psychic faculties being used by others instead of functioning consciously, guided by the will—using one's own faculties for a purpose.

So, when a person finds that he has natural psychic powers, the first step is to inform himself fully on the subject and then to begin training the mind in concentration and meditation, and, if possible, under the guidance of a competent teacher.

This practice of mind control should not be undertaken with any idea of becoming more psychic or for developing clairvoyance. It is really to develop the faculties *away* from what is usually called lower psychism that the mind is thus brought under control. If one possesses natural psychic faculties—

extended senses—the mind must be developed to a very great degree of control before the senses can be trusted to expand themselves into regions beyond their natural physical expression.

And there is another fact not generally known: the more development and control of the mind proceeds, the less will be the interest in extending the "powers" of the senses. One becomes more interested in extending the powers of the higher mind—the powers of the Self.

The senses being naturally more susceptible than is usual in a "sensitive," they will soon lend themselves as "bridges" for the potencies of the higher mind to cross, to come down into the realms of the physical. Not only come down into them, but to pass out into the world around them. Naturally, these higher mind potencies are more penetrative, more powerful, more effective when they are used by a person who is "sensitive." The higher potencies are not only "bridged" by the sensitiveness, but there seems less resistance to these potencies of the Self, as the will guides the purpose—for there must be a purpose, and an unselfish one.

In other words: Above all else, develop and control the higher mind and will before trying to cultivate any psychic powers, then such powers will fall into healthy channels of expression, *at their proper time and place*, and can be used with lofty purposes.

#### SOME OF THESE PURPOSES

Once the mind is controlled and the senses clean, there is no greater or more divine power related to a "sensitive" than that of healing.

If he has the power to focus and project the mind, there is the possibility first to diagnose disease. This is a most important part of healing. I know of a person who is properly trained to diagnose disease even at great distances from the sufferers, and physicians have afterwards corroborated the accuracy of the diagnosis. Sometimes lives have been saved through such aid.

I am not a believer in using the inner powers or energies as a cure-all

in every disease. I believe that physical remedies should be resorted to when there is a severe physical disease; every physical means possible—diathermy, light, diet, harmless medicaments, etc.—should be tried.

But there is a large class of diseases (generally those that arise from emotional and mental causes) that respond almost miraculously to the power of suggestion—to the penetrating healing intent of the "sensitive" healer whose egoic forces respond to his will.

#### UNCONSCIOUS AND CONSCIOUS SUGGESTION

If the powers of the mind could be realized, its alchemical actions witnessed, this would be a very different world. If they could be watched, even in ordinary unconscious activity, the results would be amazing to the observer. But with one who is physically sensitive (owing to his consciousness being somewhat more bridged among the planes of nature next to, and above, the physical) his thought has an added penetrative healing suggesting power.

Therefore we can understand how very necessary it is for him to train his higher mind to function positively and creatively, rather than to allow it to remain psychically negative and a prey to all sorts of influences outside himself—an unconscious center for them.

As a creative center for healing potencies, his sensitivity can be used for the helping of all those with whom he may come in contact.

After the mind is controlled, a very little study of the subject of suggestion will enable the person to become a benefactor of humanity. This is making the subconscious potencies rise to the realm of the conscious and to do the will of the Self. The results depend much upon the temperament and individual powers of the healer.

It is said that the Master Rakoczy has long been a very fine musician and a genius of the violin. It is known that in the Seventeenth Century, when he was visiting the different courts of Europe, he would play this instrument for his friends, and when they

were sufficiently exalted and *en rapport* with him, he would use his powerfully projected suggestion to heal or help any of them who might be in need of it.

The potencies are all in the cosmic realms around one; each person expresses the quantity he is able to use. In other words: The real man is whole in quality, but part in quantity. The Self within—man's divinity—is always whole; the personality expresses only a reflected quantity of the wholeness. One who is sensitive can enormously increase the power of wholeness (health) when he is the master of his mind.

Suggestion is not the only line of healing for the trained mind of a psychic. There is mesmerism, or the laying on of hands. It is quite easy for that mind to guide healing etheric potencies to pass to a sufferer through the hands. He pours into him the nerve energies of his own aura. This nerve energy is called neurokyme by modern scientists. It circulates through the nerves as blood circulates in the veins and arteries. The healer can pour this energy into the sufferer by placing his hands upon him.

Again one speaks a warning: Have full knowledge, a clean personality, and a controlled mind before attempting such healing, so as to avoid the dangers and pitfalls that otherwise are bound to be met.

Nor do I mean to say that there are no successful healers who are not physically sensitive; but that those who are so possess a special power that does not belong to the physical plane, and it can be trained to be of great service to others. Is not such altruistic healing work infinitely more to be desired than sitting idly watching clouds and colors, "trying to see things," going to seances, using the ouija board, or "sitting" for the development of powers about which one knows nothing and which are so dangerously tempting to misuse?

Another important use of trained psychism is to aid others to understand the subconscious factors that are causing unhappiness to themselves. It might

be called the diagnosis of personal conflicts which in most cases are exceedingly obscure and perplexing. To bring them to the conscious attention of their possessor is an invaluable service because it is a prerequisite to their catharsis.

As an example, there was a woman who was troubled with choking and violent sickness when she would go through a tunnel in a train or when driving. It was discovered that in a previous life she had taken refuge in a nearby tunnel during the ransacking of a city in which she lived. During the bombardment that followed, the tunnel caved in and a rock fell across her throat, dangerously wounding her, and finally causing her death. When in this present life this was made known to her, she recognized the origin of her peculiar ailment and then began taking every opportunity, even seeking them, to pass through tunnels in order to overcome the weakness. It was not long before she was completely cured.

Another practical use of trained psychism is to penetrate the realms of

hidden knowledge concerning the mysteries of life and of the universe in which we live. The best illustration of this is Madame Blavatsky's *The Secret Doctrine*. She is a glorious example of how psychic powers may be used for the advancement of knowledge and for the benefit of mankind.

In these modern times there seems to be a rapidly increasing number of people who are psychically sensitive, and therefore we Theosophists have an increasing responsibility concerning it. We have been taught in our literature the knowledge that enables us to help such sensitives. Many of us have had personal experiences and training along these lines. Let us be ever alert and do what we can to help sensitives to avoid the dangers arising from ignorance—help them to gain knowledge of the right kind, and to use their powers wisely and unselfishly.

In a future article I shall explain in detail the psychology of suggestion, which plays such a conscious and subconscious part in the life of each individual.

## *Spring*

*By Winifred Goodman*

(England)

O, infinite spirit of love,  
Overshadowing love,  
You lean over your world  
Smiling,  
The green lawns reflect you  
Calmly,  
Evenly spread;  
The birds call you  
Unconsciously  
All the time;  
The trees  
Lean together  
And whisper of you  
Among their branches;  
And the barren spring boughs  
Shoot green buds of you  
Exaltingly;  
O, infinite spirit, stirring my little heart,  
I greet you  
With a joyful beat.

# Is It Wrong to Exploit Animals?

By Leo L. Partlow

(Hawaii)

*"And God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,"*



ACCORDING to the foregoing quotation from the book of Genesis, our first parents were by divine right crowned king of creation; and we, their direct descendants, have succeeded to the throne. We have grown up in an atmosphere permeated with that thought. Our minds have been conditioned by it from earliest infancy. In a thousand ways it exercises a subtle pressure upon our thinking, even after we have in some measure broken free from the mental fetters of the past and have begun to think for ourselves.

The fault is not with the divine mandate, but in our interpretation of it.

A very little thought will convince anyone that man cannot be the central point of creation—any more than he is the physical center of the universe because the sky seems highest over his own head. Man is simply one link in the evolutionary chain, a very important link, to be sure—an essential link, if you will—but, after all, neither more important nor less important than the rest of the links, whether animals or angels.

It takes all forms to express life. For one category to assert its essential superiority over another class is spiritual demagoguery of the worst sort. It is certain to lead to oppression.

There would be no particular harm in man's asserting his kingship over creation—there might indeed come good of it—provided he understood what real kingship is.

Real kingship is something divine! It is quiet, unselfish, universal. It is

not a right; it is a trust, a responsibility. The heart of it is service. Real kings are leaders who utterly forget themselves in their unselfish devotion to their people.

What a travesty on kingship is the world's idea! Man, with his facile readiness to distort the truth, has made of kingship something violent, cruel, selfish, diabolical; something to be administered for the benefit of the king and not for the people. There have been notable exceptions, but in general kings have looked upon their people as their prey. The ancient Greeks had a good name for such rulers. They called them "*anthropophagoi*," man-eaters, cannibals.

The relation of king and subject implies that both are united by a common purpose. Together they form a nation whose destiny they both serve. The obligation of service rests upon them equally. Between them there should be a bond of mutual love and respect—not arrogance and contempt on the one side, or fear and hatred on the other.

With this idea of kingship in mind, let us examine our relation to the animal kingdom. If we have dominion over it, if we are its king, clearly there are very few things we can demand of the animals. We can require a reasonable amount of work and service, and that is all. We have no right to overwork them or to mistreat them in any way. Certainly we have no right to murder them for food, or, worse, to kill them for sport. On the contrary, they have a right to look to us for protection against that sort of thing.



Our responsibility to them is just as great as theirs to us—greater, for we are stronger. They are stronger physically, therefore they owe the contribution of physical strength. We are stronger mentally, and therefore we owe a mental contribution—at the very least an intelligent understanding of what the brotherhood of all life means. If we all had that understanding, not only would the animals receive proper treatment at our hands, but the mental and emotional atmosphere would be so thoroughly impregnated with the spirit of unity that the evolution of the animal kingdom would be enormously quickened. That is what we ought to think about, rather than what we can get out of them for our own benefit.

A great many people—sincere and intelligent people—who agree with these remarks in a general way, will nevertheless say, "That is all very well, but what about vivisection, and the making of vaccines and serums? These things are no doubt somewhat cruel, but after all they have been the means of saving human life and protecting human health in millions of instances. Would you let all these human beings die or suffer, when it could be prevented by the suffering of animals?"

They point out that vivisection adds to the knowledge of physiology, and gives practice in technique to surgeons—both of which results are important to the welfare of the human race.

They point out, further, the undeniable record of vaccination in controlling the scourge of smallpox. During the pandemic of smallpox which raged throughout Europe from 1870 to 1873, the German army, which had been vaccinated, lost 450 men. In the French army, where regular vaccination had not been practised, the mortality was 23,400. In Saxony, where some of the population were vaccinated and others were not, less than two per cent of the vaccinated were stricken by the scourge, while of the unvaccinated more than fifty per cent were afflicted. Today, in civilized

lands where vaccination is systematically practised, smallpox is virtually unknown.

In the face of such figures is it not foolish to raise the question of the ethics of vaccination?

Here is a pretty question indeed. Even a great many earnest Theosophists are puzzled by the formidable array of statistics. They believe in the general principle of the unity of all life, and indorse the idea of kindness to animals, but at the same time feel that to oppose vaccination and vivisection is perhaps a little fanatical and unreasonable. They know that all the Theosophical leaders, from the Masters on down, have spoken in no uncertain terms against these practices, and yet they do not understand exactly why. So they are puzzled.

They are forgetting one thing. They forget that we are living in more worlds than one. They have read about the "planes of Nature" and Karma, and all that. They have accepted these truths intellectually, but have not yet fully perceived their very practical application to everyday life.

If the physical world were the only world, then indeed there would be no argument against vaccination, or against anything else we might want to do—provided we could get away with it. But we are living in an emotional world and a mental world as well as a physical. *It is absolutely impossible for us intentionally to perform any act without producing definite effects in the mental world.* These mental-world effects become, in their turn, causes producing still additional effects in the physical world, in accordance with well-known laws.

To make it concrete: We inoculate an animal with a certain disease. The immediate physical result of our cruelty is the sickness and suffering of the animal, and after that the production of the serum or vaccine that we are after!!

But that is not all. Our mental attitude, our intent, our willingness to cause suffering, has disturbed the harmony of Nature, and set in motion certain forces on the mental plane.

These forces are destined to descend inevitably to us on the physical plane, as surely as there is a law of Karma. The blood of these suffering animals will cry up from the ground like the blood of Abel—who also, you recall, was murdered by his elder brother.

The reference to mental forces is far from being an insignificant matter. It is vitally important. The intimate relation between the mental plane and the physical is no longer a hidden fact known only to a few occultists; it is universally recognized. Modern science has found that mental and emotional states are invariably accompanied by chemical reactions in the physical body. Modern psychology shows conclusively that bodily illness may be produced by suggestion. Our friends, the Christian Scientists, have demonstrated beyond question that the mind can heal disease.

"But," someone objects, "diseases are caused by germs, and the germs come from other germs. All the causes of disease are purely physical."

A great fallacy lurks here. While it is true that physical events may be traced back through a purely physical system of causes and effects, theoretically to infinity, nevertheless it is a fundamental error to assume that the sequence of cause and effect is simply a "chain," a line, a thing of one dimension only. It is multi-dimensional; its radii extend into many planes other than the physical.

If this seems unreasonable and fantastic, let us consider what Immanuel Kant, the organizer of modern thought, has to say on this very point. Certainly this great philosopher is far removed from the suspicion of being a careless or slipshod thinker. In his *Critique of Pure Reason* he says:

"May it not be that, while every phenomenal effect must be connected with its cause in accordance with laws of empirical causality, this empirical causality, without the least rupture of its connection with natural causes, is itself an effect of a causality that is not empirical, but intelligible?"

If we can ever really grasp the fact of the tremendous efficiency of mental

causes, and the deadly certainty with which they penetrate into and govern the physical world, we shall never again be able to condone cruelty.

Thus he who understands the situation is not moved by the arguments for vaccination, inoculation, and the like. He can admit them all to be true and still say, "In spite of your seeming success with vaccines and serums, you have not solved the problem of disease. I respect your efforts to alleviate human suffering, but I challenge your method on three counts.

"First, your remedy is superficial. It only scratches the surface of the trouble and makes no effort to get down to the real cause. You may conquer one disease, ten diseases, but you do not conquer disease. Death reaps his grim harvest with the aid of small-pox. You take that instrument away from him, and he reaps his next harvest with yellow fever. Destroy that and still he reaps his harvest—with tuberculosis, pneumonia, influenza. He has a thousand reaping hooks, and can manufacture others faster than you can destroy them. The only way to foil him is to destroy his forge, whose fires are fed by our own selfish lusts. Then when his present tools are worn out he will be powerless.

"Second, your remedy is worse than the disease. It is a mere makeshift. It may afford temporary relief, but the latter condition of the patient is worse than the first. It is like trying to cure St. Vitus' Dance with a straitjacket. It is like trying to conserve steam in the engine by tying down the safety valve. It is like trying to eliminate poverty by giving the people "free bread and circuses"—which may relieve their misery for the moment, but, in so doing, damages the national character and so stores up greater trouble for a later day. It is like stopping the windmill by locking the pump. It is like taking the scent of onion off the breath with garlic. It is like trying to stop the explosion by sitting on the powder keg. It is like bringing cobras into your house to eat the cockroaches. It is like setting your house on fire to warm your

fingers. Your so-called remedies may be ever so effective, but they are far worse than the disease itself, because they leave the fundamental cause of the disease untouched, and add to it the karmic burden of deliberately imposed cruelty.

"Third, and most important of all, I refuse to advance my personal fortunes by injustice, cruelty, and op-

pression. I would not rob a baby in order to become rich. I would not rob a blind beggar of his pennies. Why should I rob a creature even more helpless, of his life and strength? You say man is the lord of creation. In that case I want to be worthy of that accolade. *Noblesse oblige*. Nobility has its obligations, which only the gentle may know."



## *Thoughts on Spring*

By Edmund W. Sheehan

(Illinois)

Spring represents for us the conquest of Life over Death; the victory of Spirit over matter. Life, being the most potent, ever conquers; even as the life forces of nature in the spring revitalize, fructify, and beautify the apparently dead trees, shrubs, and grasses. Spring is the festival of Life; Life freed from the tomb of matter; and Life has come again to the world this spring in even greater measure than before. One who has become the fullness of Life walks the earth calling to men in the beauty of poetry, in picturesque parable and in penetrating discourses of uncompromising truth to break the bondage which imprisons—that Life may be known in joyous freedom, and that the Spirit which is Life, may unfold and express Its immeasurable strength, Its boundless love, and Its profound wisdom. And in the perfect expression of his true Self man conquers both life and death—and lives eternally free in the joyous springtime of Life.



## Is There a Fourth Dimension?

By Herbert Radcliffe

(New York)



**P**ROFESSOR EINSTEIN, in his mathematical concepts of cosmic laws, has referred to time as a "dimension," and this has caused some speculation as to whether physical matter has not more dimensions than the three we habitually credit to it. This, because there are certain phenomena that it is difficult to explain on the basis of the known characteristics of matter.

For example, there is what is known as "materialization," which frequently occurs in spiritualistic seances. With all doors and windows closed, and under test conditions, objects will suddenly appear in the room, apparently brought from outside and passed *through* the solid walls. Flowers, carved figures, and even human beings, have thus been transported from distant places and "miraculously" passed through walls and caused to appear during the seance. They have likewise disappeared from a seance-room and appeared elsewhere under conditions that rendered any ordinary explanation impossible. The literature on this subject is abundant and provocative.

Zöllner, in his *Transcendental Physics*, cites similar phenomena that could not be explained by known laws of matter. Wm. T. Stead ingeniously coined the word "throughth" to define a characteristic of matter that he thought might account for these cases.

Leading scientists, like Sir Oliver Lodge, have for many years believed in the existence of the ether, a very

subtle grade of matter, invisible to the eye, which interpenetrates the atoms of solid objects. While the reality of the ether cannot be demonstrated, these scientists declare that it must be the medium for the transmission of light and other natural forces.

Theosophy supports this contention and amplifies it. Not only does the ether exist, but even finer particles, which in turn interpenetrate the ether. Astral matter is subtler than etheric, and it constitutes the astral plane which is the habitat of the "dead"; mental matter interpenetrates the astral, the ether and the physical, and it constitutes the mental plane, which has exceedingly interesting activities. There are still subtler atoms, but those already mentioned illustrate the Theosophic conception and justify the Theosophic explanation of such spiritistic phenomena, which is that the atoms of a solid body may be temporarily separated from each other, or disintegrated, then transported along the currents of the invisible etheric world, and then reintegrated once more in a distant locale. This is certainly an unknown quality of matter, but is it a dimension?

We have heard Theosophists ask whether the astral plane is the "fourth dimension," the mental plane the "fifth dimension," etc. We shall presently answer this general query in the words of Madame Blavatsky, the pioneer Theosophist of the last century, but before doing so let us regard the fourth dimension from still another point of view.

Many years ago a book was pub-



lished, called *Flatland*, which has long been out of print. It was very amusing because it described a state of existence in which creatures lived in only two dimensions: length and breadth. They knew nothing of height, because they dwelt only on the flat plane of two dimensions.

Much later, C. H. Hinton wrote a book called *Scientific Romances*. The present writer has not seen the book for nearly thirty years, but remembers that it, too, concerned the experiences of "flatland" creatures. It required some mental gymnastics to adjust one's point of view to theirs, but it was interesting to do it. For example, such creatures would not have roofs to their houses, because they could not conceive of the dimension of height, and therefore could not look up. If it rained, they were unaware of the direction whence the water came, and were only cognizant of the drops when they saw them on the flat surface of the ground.

Thus, three-dimensional beings, like ourselves, looking down at such houses, would notice that they had no roofs and that therefore their existence, conceptions, and ideas were ridiculously incomplete; they lived in only two dimensions, whereas we who live in three could easily understand their limitations.

Mr. Hinton, who was a skilled mathematician, went farther than this. He believed in the existence of a fourth dimension, but he believed in it as a mathematical, subjective reality, rather than as a tangible objective reality like the Theosophic conception of the astral plane, with its invisible entities, etc. And yet his fourth dimension had a certain amount of causal reality.

The reader will perhaps pardon a certain seeming vagueness of language concerning Mr. Hinton's hypotheses, because they required serious study (most of it exceedingly difficult and abstract), to understand them at all.

The essence of his idea was that, just as the two-dimensional, flatland creature seemed limited and inadequate from the three-dimensional point of view, so is the three-dimensional crea-

ture, the normal person, limited and inadequate from the four-dimensional point of view. Mr. Hinton had attained this larger point of view from many years of study and work upon it. And let it be said that he had not the slightest feeling of vanity or superiority about it, for he said that anyone who would work for it could obtain it also.

Mr. Hinton said that it was necessary to get the "feeling" of the fourth dimension as well as the "thinking" of it. Something objective had to be employed, just as in the study of music a mere knowledge of reading the notes was not enough, one had to practise with the fingers on the instrument also.

To project the fourth dimension into the active consciousness in this way, Mr. Hinton built small cubes of paper, and used different colors upon their various faces. He then devised certain movements, based on the supposition that though the cubes normally seemed only three-dimensional, they were only *part*, the *visible* part, of a four-dimensional figure, the four-dimensional figure having its existence in the *invisible* fourth dimension of which we ordinary three-dimensional mortals were unaware.

Mr. Hinton said, furthermore, that his long years of thinking had not only convinced him of the reality of this abstract fourth-dimensional *state*, but that it had given him a far broader and deeper comprehension of all three-dimensional laws, phenomena, and conditions of existence.

When C. W. Leadbeater was in America many years ago he said that he knew of a number of people who through a study of Mr. Hinton's books had developed the fourth-dimensional vision (clairvoyance) and gotten first-hand experience of the astral plane and its denizens. Whoever they were, they were apparently too modest to record their experiences in book form, or at any rate this writer does not know of it if they did. He can, however, testify that a study of Mr. Hinton's books will lead, first to a few headaches, and then, if con-

tinued, to the creation of new "grooves" in the gray matter of the brain which impart a new and larger point of view.

But Dr. Einstein's use of the word "dimension" is not the same as Mr. Hinton's, nor as Mr. Stead's "throughth," nor is his conception related at all to the Theosophist's astral plane. Dr. Charles E. St. John, of California, recently gave an address which made this clear. Professor Einstein, who was present, said of it: "I can say without hesitation that it is the best talk on the subject I have ever listened to." Said Dr. St. John:

In the early history of relativity, amateur writers gave the impression that there were four dimensions of space. In the Einstein theory there are only three dimensions of space and one of time.

For example; I hold up my knife and wish to describe this event. To fix the knife's position requires three dimensions of space—so many feet from the floor, so many feet from the walls of the room. For a complete description of this unimportant event, it is as important to know when it happened as where, so I must read or measure by my watch. When the knife is at a certain position in space this is, if you wish to call it so, a time-dimension.

Simple as it may appear this time-in-space dimension is an important part of the Einstein theory and is known as the "fourth dimensional continuum."

In dealing with the physical universe, the Einstein theory becomes a new tool for scientific investigation and with it men of science can learn more of the complex and apparently unfathomable world in which we live.

What have Theosophical writers to say anent the dimensions of matter?

In 1884, the Master K. H., in writing to Mr. Sinnett, said in answer to one of his questions:

It is difficult to perceive what relations you wish to establish between the different stages of subjectivity in *Deva Chan* (the heaven world) and the various states of matter. If it be supposed that in *Deva Chan* the Ego passes through all these states of matter, then the answer would be that existence in the seventh state of matter is *Nirvana* and not *Deva Chanic* consciousness. Humanity, although in different stages of development, yet belongs to the three dimensional condition of matter. And there is no reason why in *Deva Chan* the ego should be varying its "dimensions."

Madame Blavatsky said, in *The Secret Doctrine*, published in 1888:

The processes of natural development which we are now considering will at once elucidate

and discredit the fashion of speculating on the attributes of two, three and four or more dimensional space; but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that—the use of the modern expression, the "fourth dimension of space." To begin with, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the "fourth dimension of matter, in Space." But even thus expanded, it is an unhappy phrase, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are familiar are already more numerous than the three dimensions. The qualities, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, color, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and the next characteristic it develops—let us call it for the moment "Permeability"—will correspond to the next sense of man, which we may call "Normal Clairvoyance." Thus, when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of matter through matter, and the production of knots upon an endless cord, they have been in want of a sixth characteristic of matter. The three dimensions belong really to only one attribute, or characteristic, of matter—extension; and popular common sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that, in the progress of time, as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar phrase of the sun's "rising" or "setting."

It will probably seem to many that this paragraph completely clarifies this subject of "dimensions." As has already been shown, from the address of Dr. St. John, Professor Einstein uses time, not as a characteristic of matter in the sense that the three dimensions are characteristics, but as a factor in the

measuring and understanding of natural forces and phenomena.

It would seem as if Professor Einstein's intense mental concentration upon these mighty cosmic problems has enabled him to evolve a mental "clairvoyance"—perhaps "clairperception" is a better word—that permits his intuition to penetrate farther into the noumena of the creative universe than any other physicist of this era has done.

When one of the older members of the Theosophical Society, who is not a physicist, was asked who Einstein was in a previous life, the answer was, "He was Newton." This is all the more interesting as scientists aver that Einstein is carrying forward the work

where Newton left off—which is exactly what such a reincarnating ego would probably do!

Those unacquainted with Theosophy, and who have perhaps regarded it as a religion, may be surprised from the above quotations to learn that it is a profound compendium of knowledge on *all* the great laws, forces, and processes in nature and in man. *The Secret Doctrine*, for example, contains illuminating information on the major problems which are engaging the attention of scientists today, *in all departments*. Many statements made in it forty years ago have already been verified by science, and surely it is safe to predict that many more will be as time goes on.

## *Mother Nature*

*By Henriette Posner*

(New York)

Behold the fairies' pride  
With Cupid at their side!  
All dressed in robes of gorgeous sheen,  
In choicest shade of God's bright green!

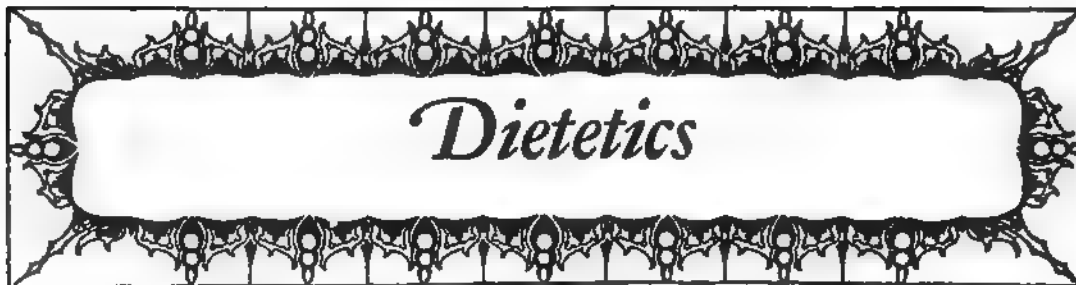
The birds are mad with song,  
For they have waited long!  
The sun just kissed her budding lips,  
Spring's blushing to the finger tips!

And where she lightly treads  
A carpet quickly spreads!  
And where her incense has been blown,  
The bursting bud to flow'r has grown!

The winds lead her to rest  
On Mother Nature's breast!  
She's smothering with kisses, sweet,  
The Earth, who worships at her feet!

The stars their watch will keep  
O'er innocence asleep;  
The moon its beams will shower down,  
Rare diamonds for the magic gown!

The wond'rous morning sun  
Will rouse the lovely one!  
God's miracles will greet the sight  
When dawn unclasps her heart from night!



## *Food Values of Seaweed*

*By Helen R. Crane*

*(California)*

**ONCE** upon a time this planet was a great sea, say the scientists, and in the depths of this sea were conceived the forms of all life—now manifesting as mineral, vegetable, animal, and man. It is even stated by some authorities that seawater contains all the elements existing in nature.

The unity of life has long been established in the minds of philosophers, and with the establishment of the unity of forms the teachings of the Ancient Wisdom are again justified.

Ever since man has risen to the heights of a thinking being he has been trying to understand the universe in which he found himself, but although he assiduously studied the earth and its resources he did little with the sea, his first dwelling-place. Within recent years, though, he has been going down to the sea, suddenly realizing his long neglect of the treasure-world lying in its depths.

Professor George W. Cavanaugh, head of the Department of Agricultural Chemistry at Cornell University, a scientist of high repute, has for some time been studying the marine algae of different regions, and for the past six months has been devoting his attention to those varieties found along the coast of Southern California, Mexico, and Central America.

It has been in the giant plant, the *Macrocystis pyrifera*, that his real interest has lain, and he has demon-

strated that in this so-called "weed" one may find an excellent source of mineral food for man and beast.

The law of growth of animal life is that it must depend upon plant life for its subsistence. The physical bodies of the animal kingdom (including man, of course) have no mechanism for taking up and appropriating the materials essential to their being—that is, they cannot make their own food. They must have it prepared for them by the plants, directly or indirectly.

The plants may serve in this way because they are organisms endowed with a capacity for transmuting inorganic minerals into organic ones, and for manufacturing those mysterious food-factors, the vitamins. Without these organic minerals and vitamins bodies cannot even be built, let alone maintained, as is well known.

Inorganic minerals are taken by the plants from the medium in which they are growing (soil or sea-water) and with the aid of the sun's rays are magically transmuted into organic ones, thus becoming available as food for animal life. Even when men and animals are carnivorous the small amount of minerals they derive from flesh comes to them from the vegetable food their prey has consumed and stored up in its own structure. That it has added anything of value to the plant's chemistry through any laboratory processes within its own body, is a moot question.

Now the marine algae have been

found to be richer in minerals than earth plants because of the richness of their environment, and those growing along the coast of Southern California and south of that are the richest of their species. This fact is due to the constant sunshine radiating upon the waters there. The Japanese current, flowing off that coast, and certain favorable topographical conditions combine to make the area one of cloudless skies for at least nine months of the year, and even during winter when the rains do come, the sunny days greatly predominate over rainy ones.

Professor Cavanaugh explains in a most interesting manner the superiority which chemical analysis has shown the *Macrocystis pyrifera* to have over the earth plants in so far as mineral content is concerned.

We can picture the globe as originally a sea. Gradually land rises up from the water owing to heat convulsions beneath. We can also imagine that at first the mineral content of the land and water were the same.

But, with the first rainstorm the balance was disturbed—the soluble elements in the land began washing back down into the sea. Ever since the day of that first rainstorm this process of leaching has been going on—in other words, constantly and gradually the earth has been undergoing a demineralization.

In some of the older geological regions of the earth we find soil that is so thoroughly drained that all plant-life there shows mineral deficiency. Other areas there are, which, while not so depleted as that, are nevertheless unable to furnish to plants a sufficient amount of certain minerals for their growth. This means these plants are lacking in food-essentials both for themselves and for the creatures that would consume them.

Take, for example, the north-central part of the United States—there is such a deficiency of iodine in the soil and water that goiter (a disease said by some physicians to be caused by lack of iodine) is very prevalent in the humans and the animals.

For several years we have been carrying on experiments with the animals of that region and have demonstrated that when seaweed is added to the regular diet of cows, for instance, not only is their health improved but the iodine content of their milk is raised. With chickens the results have been as satisfactory, too; their output of eggs has been increased and analysis shows from twenty-five to forty times more iodine in their eggs.

But it is as a food for humans that I am most interested in the seaweed. There is nothing in the world so rich in iodine as this is, and perhaps one day we may find it to contain all the elements of sea-water—we have already

isolated thirty-two of them! By the way, sea-water is very rich in iodine and the algae have the power to absorb it and store it away.

The value of seaweed as a food for humans is as wide as the shortcomings and frailties of diet. A dietary should contain, of course, carbohydrates, fats, protein, and minerals, in correct proportion, and while the seaweed furnishes traces of the other factors, it is a preferred source of the mineral requirements. This is true not only because it contains all the necessary ones but also because we find them in a very healthful colloidal tie-up.

The professor then went on to explain how this vegetable seaweed can be harvested and prepared for human consumption in such a manner as to leave undisturbed this original tie-up. First he described how it will grow only in pure sea-water and is never found in harbors, for there the waters are still, also they are contaminated. Neither is it found at the mouths of rivers where fresh water is pouring into the ocean for it requires the normal salinity of sea-water.

It grows outside the coast islands, several miles off shore and where the waters are rough and surging. Large groves of it, sometimes many miles long and several miles wide, are located there. The ocean floor is rocky, and these giant plants are clutching to the rocks with "holdfasts" sometimes two feet in diameter. They never grow on sandy or muddy floors and have no roots, but propagate after the fashion of ferns.

"One might think," Professor Cavanaugh said, "that because they grow on the floor of the ocean and in water sometimes fifty or sixty feet deep that they are not sun-loving plants, but they are. They are ever reaching up for the sunlight. It is not unusual for a plant to grow to be several hundred feet long—floating on the surface of the water as soon as it can reach it."

Professor Cavanaugh further states:

Kelp, or *Macrocystis pyrifera*, is harvested with a machine not unlike a field harvester and only the top of the plant is cut, and that at low tide, of course, so it can be handled more easily. The plant itself is not harmed by this cutting and in a few months it is as long again as it was originally.

Scientists have devised a method of dehydrating it in such a manner that the balance of the elements is not disturbed nor the vitamins and precious chlorophyll harmed, either.



For a man to eat one vegetable because it contains iron, another for its iodine, and another for its manganese is not so wise when he can get a concentration of all of them in one food; and as before stated, in a tie-up that renders them more available even than they would be in other forms. The seaweed is basic in its effect and when properly ground must be thought of as a food. It is not a medicine, even though it increases the physical body's capacity to extract heat-units from food and transform them into energy-units in that process known as metabolism.

It is now generally believed that mankind suffers from only one major disease—malnutrition—and that all the ills from which he appears to suffer are tangential to it.

Strange as it may seem, a person does not have to be emaciated to be on the point of starvation—he may even be a hundred or so pounds over weight! This may be because of the fact that, while he is consuming much that he thinks of as food, his system is not receiving proper nourishment.

His glands, then, unable to function as they should, can not distribute the food elements that do come their way, and so, because of his depleted condition, he is subject to almost any kind of disease. That part of him which is weakest gradually breaks down but the responsibility for his misery can not be placed on anything but the original malnutrition.

And so we see how life manifesting from the One—the Logos—can have only one root-form, and then as this original form evolves to a nutritional stage it has only one food (the four factors of diet come ultimately from the vegetable kingdom). Finally, it has only one disease—disintegration through neglect. And the Dweller in the form, what of him? He suffers from only one agony—ignorance of his Reality, and he has only one goal—his Source.

### *Appendicitis*

"Appendicitis is the most common surgical disease," states G. K. Abbott, M. D., F. A. C. S., in the *Glendale Sanitarium Health Exponent*. "Probably more operations are done for this disease than any other abdominal condition." Dr. Abbott brings forth the fact that faulty diet has a good deal to do with causing this disease and points out that primitive peoples living on whole, natural foods are not subject to it:

Appendicitis is wide-spread, attacking all classes of individuals of all sorts of habits. It is of course an infection. It attacks alike the robust and the weak. It seems to strike without apparent cause. All sorts of theories and shrewd or wild guesses have been advanced to explain why it occurs. But none have stood the test of investigation or actual study. And so we have largely ceased to inquire. It is simply a calamity we cannot avoid and must therefore make the best of it when it comes.

There are, however, some very enlightening facts regarding appendicitis. Facts which unmistakably point out the real cause. Unfortunately these facts are known to but a few, as they are so widely scattered over the earth, and then would stand out in sharp contrast only to the eyes of medical men.

Dr. Robert McCarrison, an English army surgeon, spent nine years in a remote part of

the Himalayas. There he came in contact with several isolated races so far removed from the refinements of civilization that they take their food as nature has provided it with no preparative process but cooking and crude grinding of grain. Nothing is removed from the food. Dr. McCarrison says, "During the period of my association with these peoples I never saw a case of atrophic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer, although my operating list averaged four hundred major operations a year."

A medical missionary in Africa, Dr. A. N. Tong, has noted the same situation among the native Negroes of Portuguese West Africa. These natives live upon a very simple diet of very limited variety and often scanty in quantity with famines at times. Their food, however, is eaten entire with no refining process except the hulling of corn. In four and one half years among these people, with a dispensary practice the last year of 25,000 patients and over 100 major operations, he saw no cases of gall stones or gall-bladder disease, no peptic ulcer, no appendicitis and no cancer. The only exceptions were two native chiefs who were well enough off financially to procure and eat the Europeans' diet of refined and preserved foods and muscle meats.

Primitive peoples, living upon the whole unaltered foods of nature, do not have appendicitis. Nearly all the most prevalent abdominal diseases of America and Europe are due to a diet of refined foods notably lacking in minerals, alkalies and vitamins so necessary to preserve the health and vital resistance of the tissues.

# *To An Egyptian Mummy*

*By Grace Evelyn Brown*

*(Massachusetts)*

O quiet form, whose yellowed coverings hide  
Your faded loveliness from passing gaze,  
Your presence merges with the spiced perfumes,  
Dispensing fragrance down the mystic ways,  
As subtly as your soul went softly forth,  
To lift to stars, to roam great spaces while  
Its shell, a casket to the jewel lost,  
Remains with ruins by the silent Nile.

Your eyes have seen the winging ibis rise  
From tall papyrus where the waters sleep;  
Have watched bright sunsets gild the pyramids  
And sphinx, where kings and slaves alike must keep  
Their silent vigil, shorn of pomp and toil.  
They saw the passing of great Rameses,  
The futile play of war and pillaging,  
And priestly rites of power and mysteries.

Those eyes once bright with life, their beauty quenched,  
Now lie behind their closed lids in dark gloom,  
Your lips with all the marvels they could tell,  
Are silent with the cold chill of the tomb.  
And where is he who loved you, and his joy,—  
His grief and his despair an age can hold,  
His kiss upon the unresponsive clay,  
While patterns on the drifting sand grow old?

Somehow I feel so near this white dead flower,  
So intimate with Egypt's ancient lore,  
That I could well confess that I am he,  
Tear down the veil, and push aside the door,  
To find you waiting at the mystic shrine,  
And that all time and distance was a dream,  
Led by the vision of your waiting hope,  
To meet you where great constellations gleam.

I turn—and there you stand. A miracle?  
Or do I find her living in your eyes—  
The jewel in another casket placed?  
And I am he,—though of another guise?  
O may your heart recall its ancient dream,  
Your eyes see visions that they must confess,  
Your lips glean from those silent ones the words  
That swept me on to heaven with their caress.



# *An Early Egyptian Colony*

*(An Experiment in Time)*

*By Geoffrey Hodson*

*(England)*

*(The author offers this article only as an experiment in the study of the past, not as an authoritative statement: it has not been checked by another, and as it is his first serious attempt to make an occult study of history, it is inevitably imperfect and incomplete.)*

*Such occult study of history demands something more than a clairvoyant power of reading the Akashic records. The faculty also is needed of uniting the past with the present, of transcending in some measure the limitations of time, of functioning in a state of consciousness in which past, present, and future are blended into the eternal now.*

*The author's powers in this direction are extremely limited; limited therefore are the range and accuracy of his experimental explorations. They are offered for publication, however, in the hope that they may contain material of interest to the student, and to draw attention to the possibilities which lie in this method of historical research.)*

**S**EEKING in the past for the origin of the bond of affection which unites two members of the Theosophical Society, whom I will call M. and N., M. is found as the reigning prince (a son of N., the queen-mother) of an Atlantean colony established in Egypt. A great seismological change had occurred, and the country is but newly risen from the waves. The colony is probably one of the very earliest beginnings of Egyptian civilization in southern Egypt. Southwards stretch tremendous forests, reaching almost as far as the present Transvaal. It is summer-time and hundreds of miles of green trees, jungle, and many wild animals are to be seen.

There is a large and powerful civilization in central Africa at this time, an old Atlantean stronghold, separated from the new country by forest and jungle, and situated some distance to the south of the huge and shallow Sahara Sea. This old civilization is connected with the retreating sea-coast by roads and canals. A line

drawn due west from the southwestern point of Arabia would approximately skirt the irregularly shaped southern shore of the Sahara Sea at this time. The old civilization was originally built on its shores on reclaimed land, and some of these buildings exist even today, partly under sand and partly under jungle. If this vision be at all accurate, a rich field awaits the archaeologist in the region of Lake Tchad.

The new colony was established long before the first Aryan Sub-Race, and is a preparatory civilization in two senses. In one, because it is a preparation for the prehistoric and historic Egyptian civilizations which followed, and in the other, because some of the stock of the royal race was later taken to the Gobi center, to be used as an admixture for the Aryan Root-Race stock.

Our colonists came from the far west, probably from Atlantis itself, which is still a large island, surrounded by many smaller island groups in the Atlantic ocean. There is a strong sense of occult direction behind the

young civilization, which is recognized both by the rulers and the people, who feel themselves to be a chosen race. The influence of the Manus of both the Fourth and Fifth Root-Races is noticeable, as if They combined in this experiment.

The king of this colony had died whilst the queen-mother was still comparatively young, leaving the throne to the young prince, M., then an infant. He grew up to become a great king, an absolute monarch, adored by the queen-mother and his people, who were simple, frank and friendly, possessing a strong sense of unity of action and of the place of their nation in the colonizing plan. They lived close to Nature and had an affinity with certain earth forces and nature spirits. Many possessed magical powers, were able to move objects from a distance, and to use elementals of earth as messengers to some extent. They felt an affection and even a reverence for the royal race, the members of which they regarded as almost divine. The high gods were very close to men in those earlier days of human evolution. Coöperation between angels and men was mutual and instinctive, and the angels occasionally materialized, not always in their own forms, but in forms symbolical of the forces of Nature and the powers of which they were the agents. This perhaps is the origin of the animal and bird-headed gods of Egypt.

The World-Mother, too, was close to men and was recognized quite naturally by the majority of the new civilization. Apparently She comes forward and reveals Herself to the consciousness of mankind at the birth of each new Sub-Race. Her brooding influence is strongly marked as perhaps the most noticeable power behind the young community, though, as stated previously, that of the Manus is also discernible.

The queen-mother became the physical symbol of the World-Mother in the eyes of the people. Indeed a link with Her is very marked in N., who seems to have been used by the Manu as mother of members of His

race on a number of occasions. Part of her work in this twentieth century would seem to consist both of a physical and of a sublimated egoic motherhood.

In the Egyptian incarnation, she is dark-skinned with jet-black hair, belonging probably to the Turanian division of the Atlantean Root-Race. Her dark color is tinged with copper, whilst in her son, a trace of yellow is observable. His features are regular and the cheek bones rather high and prominent. When grown to manhood he becomes rather stern, with early streaks of grey in his hair. The forehead is then lined, nose large and slightly aquiline, the eyebrows bushy, eyes deep-sunk, and the mouth and chin very firm. The build of his body gives the impression of abnormal height from modern standards. He made an early marriage, had many children, and the queen-mother became the adored head of a large and closely united family.

When first observed, N. presents a beautiful picture of happy motherhood, with the infant prince in her arms, in the large garden around which the royal palace was built in the form of an enclosed square. It stands outside the city, which is now being constructed on land newly reclaimed from the desert, cultivated, irrigated and built upon. There are temporary houses, temples partly completed, and rough roads that lead out to the fields and the surrounding desert. The whole atmosphere is that of the birth of a new civilization, and not unlike that of America today. Three sides of the palace-garden are enclosed by huge walls in which rooms are built with pillared walks and cloisters underneath. On the fourth side is the palace itself; the building appears to be quite new and the colors fresh, whilst the garden is just being planned and planted.

N. is seated in the bright sunshine, beside a pool, with her son on her lap. She knows him as a messenger and ruler, realizes her privilege as queen-mother, and is therefore radiant with joy. The influence of Isis is all

about the royal pair, the wonderful blue of the World-Mother shining in and through the auras of both. As the observer watches the scene, Isis Herself appears, hovering above and blessing mother and child, blending their egos and auras in a deep spiritual unity and affection. She is a great archangel, with aura of deep blue and form outlined with silvery light, and Her glorious queenly Presence seems to fill the whole heavens with the radiance of Her spiritual power. Many flowing forces play over and through Her aura, forming varied symbolical designs, such as the caduceus, the full moon, and the winged sphere. Her divine nature seems also to be expressed as soft music like the crooning of a thousand lullabies, and the merry laughter of children, combined with the joyous voices of the young in all the kingdoms of Nature at the time of infancy and youth. Around the head, the blue of the aura deepens to the indigo of the night sky, as if to veil Her immortal beauty from the gaze of mortal eyes. The faintly discerned features are delicate in the extreme, the brow is broad and noble, the face somewhat long and thin and the half-closed eyes profoundly maternal in their expression, as She gazes down upon the royal mother and child. Behind and above are hosts of Devas, gathered about Her in a great throng, which

extends upwards into invisible heights.

Drawing still closer, in an attempt to gain a deeper understanding of the mystery of Her Nature, She is seen as the hidden Life in all forms, as if every atom in every world contained Her spiritual Presence. She is the eternal spirit of fertility, the indwelling maternity of the Logos, Goddess of birth, Queen of the dark night of Creation, Goddess also of the dawn. Changes in Her consciousness affect life in every form; each change also shows symbolically in Her archangelic vesture of light. A slender crescent moon with many stars appears above Her head, reproducing in Her deep blue aura the still beauty of the night sky.

Indeed no true picture of Her beauty and Her Splendor can be given in words; the consciousness of the observer changes continually from the particular to the universal, from the symbol to the reality, from the relatively concrete form of the World-Mother to the feminine principle of Nature, from the archangelic manifestation to the immanent and omnipresent God-the-Mother of the Universe.



Under such auspices was formed the link between M. and N., a bond which surely will last forever, blessed by the Holy Mother of the World.

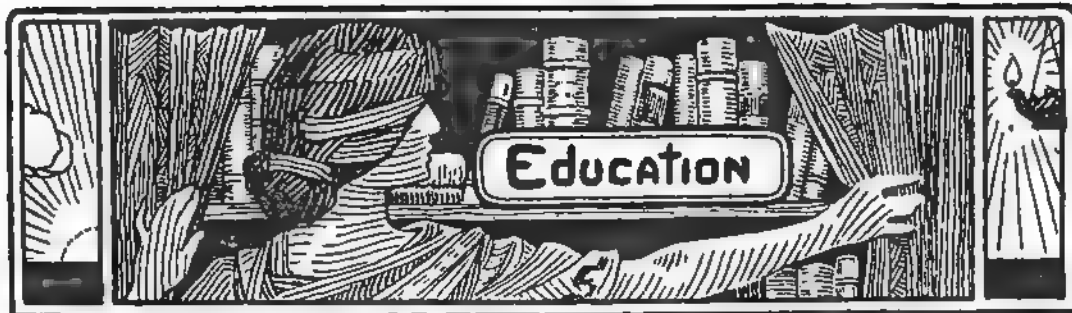
## *Riches*

*By Mary Morris Duane*

*(Pennsylvania)*

Silver on the moonlit seas,  
Gold deep in the sunset skies,  
Emeralds in the rain-wet trees,  
Diamonds where a dew drop lies,  
Rubies in a red rose sweet,  
Sapphires blue on mountain lake,  
Topaz of the blowing wheat:  
All those riches I will take.  
I will take this unbound wealth,  
And no man the poorer be—  
I will find with each earth breath  
Riches for infinity!





## *Development of Psychology*

Steps in the development of the study and understanding of psychology are outlined in an article by Dr. Ethel Sabin-Smith, associate professor of philosophy and psychology at Mills College in a recent issue of the New York Herald-Tribune. Dr. Sabin-Smith states:

It was more than twenty-five years ago that William James had written of the subject, 'This is no science, this is only the hope of a science,' and I can still recall how perfectly the general course in psychology which I entered as a sophomore some years after his remark had become history, bore out his statement. Moreover, although it was frankly a most inexcusable waste of student's time, it was not primarily the fault of the professor who gave the course. He was a finished scholar, an able teacher, from whom I learned much in his chosen field of philosophy, but the trouble was that no one yet knew what psychology was all about.

Today the course in general psychology is more than that 'hope of a science' which James proclaimed. Like the other sciences which have evolved from earlier and more basic sciences, it has its roots deep in the common soil of scientific thought and procedure. It is closely allied to the life sciences and peculiarly dependent upon physiology; while it in turn is basic to sociology and the newer science of ethics. It is contact with the laboratory which has freed psychology from the charge of emptiness.

Dr. Sabin-Smith mentions the names of Cannon, Crile, Sherrington, Thorndike, Seashore, Cattell, and Terman among others, who have made valuable contributions to psychology through the application of laboratory methods. She also points out:

There is an increasing tendency to include, in the actual time allotment of a general psychology course, specific provision for the students to experience the benefits of laboratory training, themselves.

Dr. Sabin-Smith then explains how psychology arms the student against superstitions, psychoanalysis, phrenology, and complexes:

To guard against the predatory "psychologist," we include in our general course at Mills, as many other colleges do, lectures on the basic principle of mental hygiene, believing as we do that ignorance of the laws of mental health is as inexcusable in an educated man or woman as ignorance of physical and physiological laws. For knowledge is a prophylaxis.

Herein, it seems to me, lies the profound difference in effect between the teaching of general psychology in 1930 and its teaching at the opening of the century. Then it was remote from life, now it is close to it.

## *Mass Education*

"One of the chief handicaps of mass production in any field is the fact that it gives satisfactory results only when given material of a set type. Therefore the chief beneficiaries of the public school education are children who have certain specific abilities and whose personalities are of a certain type, which lends itself readily to mass education.

"In mass production, we tend to label. Children who are successful in school are termed bright, diligent, good. The children who bring home poor report cards are called either lazy or dull. In both of these groups fall children of the most varied type, and if we give them closer attention we find that there are almost as many causes of success and failure in school as there are pupils—and teachers, for that matter."—So says Joseph Miller, Director of Guidance of the City Schools of Wilkes-Barre, Pennsylvania. A further report of his views follows, as excerpted from the New York Times:

A study of some 1,500 school children in

Wilkes-Barre, Pa., brought out some interesting facts concerning school success and failure in relation to results of intelligence testing. There were three groups of children who were subjected to study: The ones considered very bright in school, the ones considered dull and a control group of children, who were termed average by their teachers.

All these children were given group, individual and non-language intelligence tests. They were studied from the point of view of their appearance, speech and social reactions.

The intelligence of every child was judged on the basis of results in all three tests: Group and individual tests, which called for skill in the use of language, and the non-language test. The results were striking. Only 4½ per cent of the children who were reported as dull were found mentally defective. On the other hand, of those rated as "bright" by the teachers only 45 per cent were above average in intelligence. Fifty-three percent of those whose success in school work was average rated also average on the intelligence test.

From these statistics it is evident that the rating of pupils in school is even a more unreliable criterion of real intelligence than was commonly suspected.

What, then, are the qualities which make for academic success? Only a child who answers questions promptly, clearly and is possessed of a good vocabulary fits into the machine of mass education. The general ability of such a child is easily overestimated. Twenty-five per cent of the children who were reported as bright were in reality only of average mentality, but were quick in speech.

When intelligence tests were given in which no language was used there were almost as many high ratings among the "dull" as among the "bright." Thirty-five per cent of the children who were unsuccessful in school had average mentalities, but were slow in speech. Some of them had speech defects. They could not fit into the machine of mass production.

The home environment is, of course, of paramount importance for the development of the child's personality, and consequently has also a great deal to do with his success in school. The position of the child in the family is important, for instance. From this study it appears that the only child, the oldest

child and the youngest child have the fairest chances to succeed in school. We know from other studies that middle children are likely to develop retiring dispositions and to show the signs of lack of individual attention. These signs seem to show even in the school work. Individual attention at home, given unwisely, leads to pampering, but if wisely administered it is an important factor toward the harmonious development of all the abilities of the child.

This statement is also borne out by the fact that the smaller families—those with one to three children—contain 60 per cent of the bright children, and only 26 per cent of the dull children, while large families—with seven to fifteen children—boast of only 12 per cent of the successful pupils.

Other unfavorable home conditions, such as broken homes, working mothers, frequent moving and so on, do not seem to have as detrimental an effect on success in school work as might be supposed. No noticeable relationship was found between these factors and poor school work.

Experiments have been conducted heretofore in which the same group tests were given to large and to small groups of children. The results did not differ appreciably. This has been cited as an argument to prove that to most children group instruction is of as much benefit as individual attention.

In the study on which this article is based a different method was tried. A test was administered to the children in a group and then each child took the same test individually. Only 66 per cent of the "bright" children, but 90 per cent of the "dull" children improved in the individual performance. Only 5 per cent of the "bright" children and but 20 per cent of the "dull" children improved as much as 100 per cent over their group performance.

This brings us to the conclusion that some 75 per cent of all the school children would be greatly benefited if the present system of group education could be modified by some individual instruction, individual attention to each student's needs; furthermore, that some 14 per cent of children are, under the system of mass production, misjudged, deprived of self-confidence and thwarted in their mental development.

## *Oriented*

*By George Burt Lake*

*(Illinois)*

In all this Universe of gloom and glory  
Where Life is manifest for men to see,  
A page, a line in Time's tremendous story,  
I am a part of God—and God of me.



## *The Decline of the West*

*By Oswald Spengler*

*An Article Review by Dr. Karl G. Knoche*

(Published by Alfred Knopf, New York)

**T**HERE is a work destined to be remembered for ages. It is declared by some to be the most important book published in the last decade. "In this book," begins Spengler, "the attempt is made for the first time, to determine History in advance, to follow up the fate of the civilization of Western Europe in the stages through which it still has to pass. The book's narrower theme is an analysis of the decline of culture of the West, but the goal is nothing less than the problem of civilization."

Spengler studied mathematics, philosophy and history at Munich and Berlin, and except for his Doctor's Thesis on Heraclitus, he published nothing before the appearance of *The Decline of the West*, when he was thirty-eight.

The famous Agadir crisis of 1911 directed his attention to current issues. This attention led him to make his monumental investigation of the background and origins of our civilization. He chose his title in 1912, finished the first draft in 1914, but did not publish the book until 1918.

It is really remarkable to see how clearly he works out the historic background for the mighty conflict that was to begin as he finished his book.

The translator tells us, "It must be left to critics to say whether it was destiny or incident—using these words in the author's sense—that Spengler's

*The Decline of the West* appeared in 1918, that is, at the very turning point of the four years' World War."

Having been written before the war began, it was the more remarkable in that the impulse to create it came, not in a desire to view our civilization as the late war left it, but (as the author says expressly) as the oncoming war would find it. However, the public impulse to read it arose in and from post-war conditions, and thus it was that this severe and difficult philosophy found a tremendous market, 100,000 copies being sold in a short period in Germany.

After so great a mind- and soul-awakening cataclysm as the late war, and a return to a modicum of normalcy, it is no longer possible for men not to know that grave questions exist clamoring for answer. This is true of the victors of the struggle who find it difficult to shake off its sequelae. How much more difficult it is for the vanquished to turn back to business as the normal, and to give more than amateur effort and dilettante attention to the deep problems confronting them!

The translator goes on to say—"It is unconditionally necessary for the reader to realize that the book before him has not only acquired a large following among thoughtful laymen, but has forced the attention and taxed the scholarship of every branch of the learned world. Theologians, historians, scientists, art critics, all saw the challenge and each brought his *appa-*

*ratus criticus* to bear upon that part of Spengler's Theory that affected his own domain."

These critics were not even principally general reviewers, most were specialists of high standing in their own fields. Many of these passed judgments upon inaccuracies and every unsupported statement they could detect. While the author has corrected or modified these in detail in the second edition, from which the English translation has been made, he has not receded in any essentials from the position taken in the first.

The outstanding phase of the work is that for the first time we are shown that there is an organic structure of the cultures, a morphology of history. It is in this that "the all-round student (as distinguished from the erudite specialist) finds the peculiar quality of Spengler's work." It cannot be called suggestive, nor can any other adjective be applied. It can only be "denoted and adumbrated by its result, which is that, after studying and mastering it, one finds it nearly if not quite impossible to approach any culture problem—old or new, dogmatic or artistic, political or scientific—without conceiving it primarily as morphological."

In the preface to the revised edition Spengler says, "A thinker is a person whose part it is to symbolize time according to his vision and understanding, he thinks as he has to think. Truth in the long run is to him the picture of the world which was born at his birth. It is that which he does not unveil but rather discovers for himself." Then he makes a splendid statement: "I can then call the essence of what I have discovered 'true,' that is, true for me." Does not this in a way sum up the dilemma that some are finding themselves in over Krishna-murti's pronouncements?

Spengler assures us, "Let no one expect to find everything set forth here, it is but one side of what I see before me, a new outlook on history and the philosophy of *destiny*—the first indeed of its kind. It is *intuitive* and depictive through and through,

written in a language which seeks to present objects and relations instead of concepts."

The work addresses itself solely to readers who are capable of living themselves into word sounds and pictures as they read. Difficult this undoubtedly is, as our awe in face of mysteries denies us the satisfaction of thinking that dissections are the same as penetrations.

The work comprises two volumes under the respective sub-titles, "Form and Reality" and "World Historical Perspectives."

Spengler asks, "Is there a logic of history? Is there, beyond all the causal and incalculable elements of the separate events, something we may call a *metaphysical* structure of historic humanity, something that is *essentially independent of the outward forms*—social, spiritual, and political—which we see so clearly? Are not these actualities indeed secondary or derived from that something?"

"Is it possible to find in life itself—for human history is the sum of the mighty life courses which already have had to be endowed with Ego and Personality—a series of stages which must be traversed, and traversed moreover in an ordered and obligatory sequence? For everything organic the notions of death, youth, age, lifetime, are fundamentals—may not these notions in this sphere also possess a rigorous meaning, which no one has as yet extracted? In short is all history founded upon general biographic *archetypes*?"

Is this not predicating a question that we Theosophists have clearly answered? These stages must be "traversed and traversed in an ordered and obligatory sequence for the experience to be gained. The archetypes exist and the fullness of the plan is perfect in its definiteness."

In the second section of his Introduction Spengler assures us that it has always been a matter of knowledge, "That the expression forms of world history are limited in number, and that eras, epochs, situations, persons are *ever repeating themselves* true to type."

He had said that "The means to identify dead forms is mathematical law—the means whereby to understand living forms is analogy," and explains that by their means we are enabled to distinguish polarity and periodicity in the world.

"Napoleon has hardly ever been discussed without a side glance at Cæsar and Alexander; analogies of which the second is correct morphologically. The French revolutionary convention spoke of Carthage when it meant England, the Jacobins styled themselves Romans. Other comparisons of all degrees of soundness and unsoundness are those of Florence with Athens, Buddha with Christ, primitive Christianity with Socialism, Petrarch with Cicero, and to a later day, Cecil Rhodes with the Emperor Hadrian."

Is not the above of interest to Theosophists either from their knowledge of thought-forms and their power or from the standpoint of reincarnation?

In part III of the Introduction Spengler tells us that his theme which "originally comprised only the limited problem of present-day civilization, broadens itself into a new philosophy—the philosophy of the future, so far as the metaphysically exhausted soil of the West can bear such. . . . It expands into the conception of a morphology of world history, of the world as history in contrast to the morphology of the world as nature, that hitherto has been almost the only theme of philosophy, and it reviews once again the forms and movements of the world in their depths and final significance . . . not as an ensemble picture of everything known, but in a picture of life, and presents them not as things become, *but as things becoming.*"

It is this world as history, "conceived, viewed and given form out of its opposite, world as nature" that makes this work immensely significant. Spengler faces it deliberately and has "taken it in with all its implications."

A very significant statement is the following, "We have before us two possible ways in which man may in-

wardly possess and experience the world around him. With all vigor I distinguish (as to form, not substance) the organic from the mechanical world impression, the content of images from that of laws, the picture and the symbol from the formula and the system, the instantly actual from the instantly possible, the intents and purposes of imagination ordering according to plan, from the intents and purposes of experience, dissecting according to scheme . . . what concerns us is not what the historical facts which appear at this or at that time *are*, per se, but what they signify, what they point to appearing."

He calls the "necessity for cause and effect—the logic of space," and states there is another necessity, "an organic necessity in life, that of destiny," and calls it "the logic of time." He says that these are facts "of the deepest inward certainty, suffusing the whole of mythological religions and artistic thought, and that they constitute the essence and kernel of history."

In part IV of the Introduction Spengler remarks, "Nature is the shape in which man of higher cultures synthesizes and interprets the immediate impressions of the senses. History is that from which his imagination seeks comprehension of the living existence of the world, in relation to his own life, which he thereby invests with a deeper reality. . . . Man thus has before him two possibilities of world formation . . . for whom then is history?"

"The question seems paradoxical, for history is obviously for every one, since every one with his whole existence and consciousness, is a part of history. But it makes a difference whether anyone lives under the constant impression that his life is an element in a far wider life course, that goes on for hundreds and thousands of years, or conceives of himself as something rounded off and self-contained—for the latter type of consciousness there is certainly no world history, no world as history." If this be true of the individual, how much greater must the effect of this outlook be on the group? And Spengler asks, "But



how if the self-consciousness of a whole nation, how if a whole culture rests on this ahistoric spirit? How must actuality appear to it? The world life?

"Consider the classical culture. In the world consciousness of the Hellenes all experience, not merely the personal, but the *common* past, was immediately transmuted into a timeless, immobile, mythically fashioned background for the particular momentary present, thus the history of Alexander the Great began even before his death to be merged by classical sentiment into the Dionysus Legend."

Spengler points out that the Greeks had no clear-cut sense of time and space, that these factors existed only for the immediate present, that their culture manifests this, "The pure present, whose greatest symbol is the Doric column, in itself predicates the negation of time (of direction) . . . . The past is subtilized instantly into an impression that is timeless and changeless, polar and not periodic in structure in the last analysis, of such stuff as myths are made of—whereas for our world sense and inner eye the past is a definitely periodic and purposeful organism of centuries and millennia."

While classical man knew fully of the strict chronological and almanac reckoning of the Babylonians and the Egyptians, and therefore of the broadly conceived operations of astronomy and their exact measurements of big time intervals, "none of these ever became intimately a part of them." In fact, during the later Periclean years Athens passed a decree by which all who propagated astronomical theories were made liable to impeachment. "This," says our author, "was an act of deepest symbolical significance, expressive of the determination of the classical soul to banish distance in every aspect, from its world consciousness."

He declares that "Such a spiritual condition it is practically impossible for us men of the West, with a sense of time distance so strong that we habitually and unquestioningly speak

of so many years before or after Christ, to reproduce in ourselves."

Spengler points to the Egyptian soul—as, "conspicuously historical in its texture and impelled with primitive passion toward the infinite," and that it "perceived past and future as its whole world and the present appeared to him simply as the narrow common frontier of two immeasurable stretches. He shows how this concept influenced their entire culture, mummifying the dead so the body would last forever, building of enduring stone under great difficulty, and registering names and exact reign dates of its kings from the third millennium and even earlier."

To more clearly point out the differences arising from the historic and the ahistoric consciousness, Spengler points to the corresponding differences between classical and modern mathematics. "The former conceived of things as they are, as magnitudes timeless, and purely present, and so it proceeded to Euclidean geometry and mathematical statics. We perceive of things as they become and behave, as function, and this brought us to dynamics, analytical geometry, and thence to differential calculus."

In part VI of the Introduction Spengler asks, "What then is World History? Certainly an ordered presentation of the past, an inner postulate, the expression of a capacity for feeling form. But a feeling for form, however definite, is not the same as the form itself. No doubt we feel World History, experience it and believe that it is to be read just as a map is read. But, even today it is only forms of it that we know and not *the* form of it, which is the mirror image of our own inner life.

"The layout of World History is an unproved and subjective notion that has been handed down from generation to generation and stands badly in need of a little of that skepticism which from Galileo onward has regulated and deepened our inborn ideas of nature."

Spengler shows that the subdivision of history into "ancient," "medieval,"

and "modern" is a meaningless scheme and clearly dependent upon a geographical outlook and understanding. Because of this general viewpoint our outlook is colored and the comprehension of the world as history impossible. "This scheme of looking at history circumscribes the area," he says, "and worse still, rigs the stage."

He points out that the "Ground of West Europe is treated as a steady pole, a unique patch chosen on the surface of the sphere for no better reason than because we live on it . . . and great histories of millennial duration, and mighty cultures, are made to revolve around this pole in all modesty. About this pole all the events of history receive their light, from it their importance is judged in perspective. Due to our own conceit alone is this phantom World History, which a breath of skepticism would dissipate, acted out." Emphasis is laid upon the fact that history of the distant past is made to shrink to mere episodes, while real episodes in the neighborhood of our own position assume huge proportions. Of the early Indian, Babylonian, and Egyptian history he says, "We think of them as less substantial, more damped down, more diluted, because we have not learned to make the proper allowances for (inward and outward) distances."

Pointing out further weaknesses in this schematic point of view, he tells us that if the cultures of Athens, Florence, or Paris are more important to the cultures of the West than those of Lo-Yang or Pataliputra in the building of world as history, then the Chinese historian is entitled to develop a world history in which the Crusades, the Renaissance, Caesar, and Frederic the Great are passed over as being insignificant. He tells us that it is folly to dump all of the Prehellenic cultures, unprobed and unordered, into "Ancient History" as mere appendix matter.

"For the sake of keeping to the hoary scheme, we dispose of Egypt and Babylon, each of which has an individual and self-contained history equal, in the balance, to our so-called

'world history' from Charlemagne to the World War and well beyond, as a mere prelude to classical history and relegate the vast complexes of Indian and Chinese culture to footnotes." Spengler says further, to show the difference in his approach to world history, "The most appropriate designation for this current West European scheme of history, in which the great cultures are made to follow orbits around us as the presumed center of all world-happenings, is the Ptolemaic system of history. The system put forward in this work in place of it I regard as Copernican discovery in the Historical sphere, in that it admits of no sort of privileged position of the classical or Western culture as against the cultures of India, Babylon, China, Egypt, the Arabs, Mexico; separate worlds of dynamic being which in point of mass count for just as much in the general picture of world history as the classical, while frequently surpassing it in point of spiritual greatness and soaring power."

There is enough in the Introduction to the first volume of this mighty work alone to cause us completely to alter our approach to the history of mankind. For us Theosophists we can see for the first time an effort to include the time-space element, and we can see reincarnation, karma, evolution, destiny, all clearly worked out in principle, if not in name.

In part XVI of the Introduction he describes the process of developing his own outlook went through when he first proposed setting down "some broad considerations on the political phenomena of the day and their possible development." He proposed to do this by studying the causes which might lead to the World War which he felt even then (1911) to be immanent and inevitable, by studying the spirit of the past centuries—not years.

He found that to understand an epoch, "the area to be studied as a foundation plan must be greatly enlarged—that if results were to be fundamentally conclusive, many epochs with their political actualities

had to be studied" and that he could not do without purely metaphysical and highly transcendental methods of treatment. He says, "It became evident that a political problem could not be comprehended by means of politics themselves, and that, frequently, important factors at work in the depths could only be grasped through their artistic manifestations or even distantly seen in the form of scientific or purely philosophical ideas. Even the politico-social analysis of the last decades of the 19th century . . . was found to be impossible without bringing in all the great problems of *being* in all their aspects. For, in the historical as well as in the natural world picture, there is nothing, however small, that does not embody, in itself, the entire sum of fundamental tendencies."

In one paragraph he sums up, as it were, his Introduction " . . . relations and connections . . . presented themselves in ever increasing volume—the form of the Arts linked themselves to the form of War, and State policy. Deep relations were revealed between political and mathematical aspects of the same culture, between religions and technical conceptions, between mathematics, music, sculpture, between economics and cognition forms. Clearly and unmistakably there appeared the fundamental dependence of the most modern physical and chemical theories, on the mythological concepts of our Germanic ancestors, the style-congruence of tragedy and power technics and up-to-date finance, and the fact (bizarre at first but soon self-evident) that oil painting, perspective, printing, the credit system, long range weapons, and contrapuntal music in one case, and the nude statue, the city-state and coin currency (discovered by the Greeks) in another, were identical expression of one and the same spiritual principle. And above and beyond all, there stood the fact, that these great groups of morphological relations, each one of which symbolically represents a particular sort of mankind in the whole picture of world history are strictly

symmetrical in structure. . . . therefore I saw the present—the approaching World War—in quite another light. It was no longer a momentary constellation of causal facts due to national sentiment, personal influences, or economic tendencies endowed with an appearance of unity and necessity by some historian's scheme of political or social cause-effect, but the *type* of a historical change of phase occurring within a great *historical organism*, of definable compass, at the point *pre-ordained* for it *hundreds of years ago*."

Spengler pays Goethe a supreme honor when he says, "The philosophy of this work I owe to Goethe, whose philosophy is practically unknown today. The position of Goethe in western European metaphysics is still not understood in the least; when philosophy is discussed he is not even named. Unfortunately he did not set down his doctrines in a rigid system, and so the systematic philosophy has overlooked him."

He says, "Plato and Goethe stand for the philosophy of becoming, Aristotle and Kant the philosophy of being or *the become*. Here we have intuition opposed to analysis. Something that is practically impossible to convey by the methods of reason is found in the sayings and poems of Goethe, which must be regarded as the expression of a perfectly metaphysical doctrine." "I would not have one word changed in this," says Spengler, quoting from Goethe, "The God-head is effective in the living not the dead, in the becoming and changing, not in the become and set-fast, and therefore similarly, the intuition (*vernunft*) is concerned only to strive towards the Divine through the becoming and the living, and the understanding (*verstand*) only to make use of the become and the set-fast." "This," says Spengler, "comprises my entire philosophy."

Is life for the Theosophist not an endeavor to show in every way that life is always *the becoming* and not *the become*?

In the second chapter, "Meaning of Numbers," Spengler enlarges on the

above theme and says, "The definite feeling of contrast between these two is fundamental and diffused throughout our consciousness and is the most elemental something that we reach." Theosophists are aware of the truth of that statement above all others, for we are always *the becoming*, on and on through aeons of evolution. In fact we have clearly outlined the path of evolution. He further states that "*The become* is always founded upon *the becoming* and never the other way around." Another thought delightful to all Theosophists continues out of the same theme: "By regarding waking consciousness structurally as a tension of contraries, and applying to it the notion of 'becoming' and 'the thing become,' we find for the word 'life' a perfectly definite meaning that is closely allied to that of 'becoming.' To man in the waking state his proper life, progressive and constantly self-fulfilling, is presented through the element of 'becoming' in his consciousness—this fact we call the 'present' and it possesses that mysterious direction which men in all higher languages have sought to impound and, vainly, to rationalize by means of the enigmatic word 'time.' It follows that there is a fundamental connection between *the become* (the hard-set) and death.

"If now we designate the soul, that is, the soul as it is felt, not as it is pictured through reason, as the Possible and the world, on the other hand, as the Actual (the meaning of these expressions is unmistakable to man's inner sense), we see Life as the form in which the actualizing of the possible is accomplished. With respect to the property of direction, the Possible is called the Future, and the actualized the Past. The actualizing itself, the center of gravity, the center of meaning of Life, we call the Present. 'Soul' is the still-to-be-accomplished; 'World,' the accomplished; 'Life,' the accomplishing; in this way we are enabled to assign to expressions like moment, duration, development, life-content, vocation, scope, aim, fullness and

emptiness of life, the definite meanings which we shall need for all that follows and especially for the understanding of historical phenomena."

In summing up and concluding the first volume, Spengler is truly magnificent. He says, "Exact science must presently fall upon its own keen sword . . . first, in the 18th century, its methods were tried out; then in the 19th, its powers, and now its historical role is critically reviewed, but from Skepsis there is a path to 'second religiousness' which is the sequel and not the preface to the culture. Men dispense with proof, desire only to believe, and not to dissect.

"Before the curtain falls on the historical Faustian Spirit, a morphology of the exact sciences will have to be written. The re-treatment of theoretical physics, of chemistry, of mathematics, as the sum of symbols—this will be the definite conquest of the mechanical world aspect by an *intuitive*, once more religious, world outlook. . . . One day we shall no longer ask, as the 19th century asked, What are the valid laws underlying chemical affinity and diamagnetism? Rather we shall be amazed indeed that minds of the first order could ever have been completely preoccupied by questions such as these; and, be it said, we have today hardly yet an inkling of how much our reputedly objective values and experience is only disguise, only image and expression." Spengler then points out that the separate sciences are rapidly approaching one another, "converging towards a complete identity of results"; that a few years ago physics and chemistry, chemistry and mathematics, were separate studies and foreign to one another, and that now they merge one into the other completely.

He shows that this tendency produces the theory of "aggregates," one of the weightiest in all this form world of our science. In sharp antithesis to the older mathematics, it deals not with singular qualities, but with aggregates constituted by all qualities (or objects) having this or that

morphological similarity. Such an aggregate is conceived as a new unit, a new number in higher order—mathematical philosophy; is well aware that these ultimate meditations on the nature of number are fusing those upon pure logic, and an algebra of logic is talked of.

His concluding paragraph, summed up, says, "The final issue to which the Faustian wisdom tends . . . though it is only in the highest moments that it has seen it . . . is the dissolution of all knowledge into a vast system of morphological relationships . . . the uniting of the several scientific aspects into one will bear all the marks of the great art of counterpoint. *An infinitesimal music of the boundless world-space*, that is the deep unresting longing of this Faustian soul . . . and then, weary after its striving western science, returns to its spiritual home."

So closes the first volume of this marvelous work.

Does this help to explain the purposes of the foundation by the Masters of our beloved Society, the work we have to do in this mechanistic or objective form of civilization, for surely we are to assist in the moulding of new and yet ancient concepts in this western world?

Truly a great work which will alter one's entire outlook upon the world that was, is, and is to be.

### *The Misunderstood Microbe*

By H. Valentine Knaggs,  
M. R. C. S., L. R. C. P.

(Published by C. W. Daniel Co., London,  
Eng. Price 2/-net.)

We live in wondrous times, new discoveries are constantly upsetting old ideas. Even the atom, for so long considered the smallest indivisible particle of matter, has been shattered into thousands of pieces by the modern electronic theory. And now to

crown all, a well known London Specialist asserts that so-called "disease producing" germs do not exist but that all such organisms originate solely from *within the body*, that actually they are produced from the granular matter which appears when any bodily tissue becomes diseased. It is time, according to the author, that physicists, pathologists, and medical researchers turned their valuable attention to "the claim made in this book that germs evolve from the scattered protoplasm of dead tissue cells. Authentic confirmation of this hypothesis would pave the way to new and increased knowledge and thus enable the world at last really to understand the microbe."

If any other physicians are working along these lines and care to express their opinions, one would be glad to hear from them.

It is profoundly hoped that none of the results are obtained through vivisection.

### *Tell-Tale Posture*

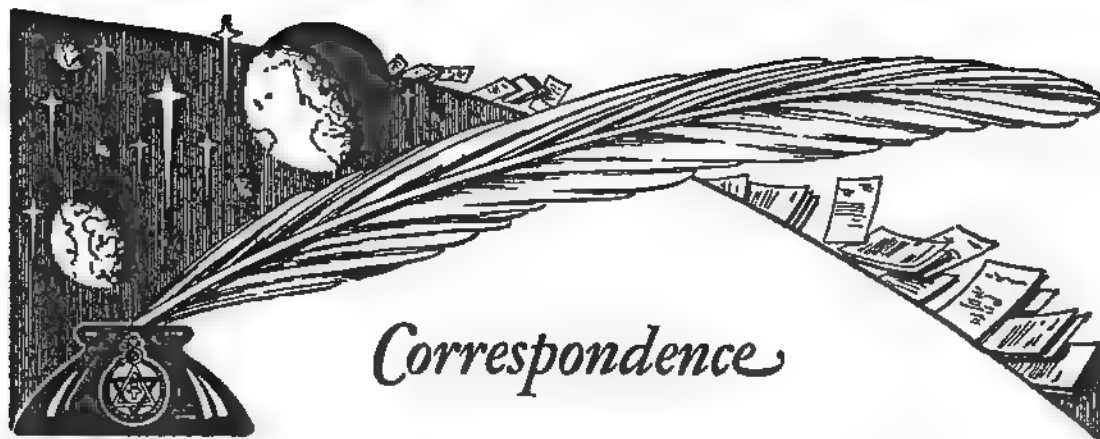
(*The World's Children*. Published by  
Weardale Press, Ltd., London - 4d).

"Posture is an indication of a child's physical and mental outlook," says Dr. Stella Churchill in the January number of *The World's Children*. "Anyone who observes the carriage of adults can derive a very good idea of their character, according to whether they stride, strut, amble or sidle along. The weakly child tends to have a stoop." As a cure, Dr. Churchill prescribes a course of Margaret Morris Dancing.

Other contributors to this issue include Lord Noel-Buxton, who gives some impressions of a recent visit to the Armenian refugee settlements in Syria; Madame Julia Vajkai, who begins a series of articles on Social Work in Scandinavia, and Patricia Edge, who shows how James Elroy Flecker, the poet, may be ranked as a pioneer of the new ideals in education which are now being brought into practice in some schools. Book reviews are, as always, a strong feature, and there is the usual array of cartoons from different countries.







## Correspondence

[This Department is devoted to letters and reports from different Sections, and to constructive suggestions from Lodges for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

### *Karma of the T. S.*

DEAR EDITOR:

There has been some discussion in our Lodge about the Karma of the Society. In the past we have been taught that any teacher or leader who started a religion or institution was responsible for it—bore its Karma. Does this hold true of the Masters who started the Theosophical Society and the usual teachers in it? When there are troublesome times, even crises as at present, with members upset, critical, and untheosophical, neglecting their Theosophical principles, do the Masters and other teachers have to share such conditions as a karmic responsibility?

M. G. K.

*Los Angeles, Calif.*

It is for our leaders to speak with certainty regarding such profound questions of responsibility. Madame Blavatsky has written emphatically of the enormous responsibility of teachers, from Gurus to those who only teach the rudiments of philosophy. She points out the karmic responsibilities assumed.

In a meeting of which I have some notes, Dr. Besant stated: "The fact that the Masters bear the Karma of the Society is one which the members ought never to forget. Having come into the Society and received from it such teachings as have changed their whole life (teachings which originally came from Them to H. P. B.), the commonest sense of gratitude ought to live in the heart of every member. Let me urge the responsibility of all to understand and to consider what they do, so as not to add to the burden borne by those mighty shoulders. They, the Masters, cannot help taking the Karma that you and I are making by every careless thought and foolish action concerning the Society—the burden which They have taken out of love for man and his helping. How strange it must seem to Them, the indifference with which some

regard those mighty sacrifices! The love They deserve at our hands is far beyond all measuring. . . . If you could for one minute realize the sacrifice of the Master, there would be a trampling down of silly pride and impulsive action, and you would share the sacrifice they are making year by year for us.

"Nothing less than this is the relation and responsibility of the Masters to the Theosophical Society. They ask our coöperation with this great World-Movement."

—*The Editor*

### *All Asia Educational Conference*

DEAR MRS. HOTCHENER:

The following notice of The First All-Asia Educational Conference, held at Benares in December, will be printed in *New India* tomorrow. I am sending it on to you through the mail so that it may reach you sooner than *New India* does. I know how interested you are in all these educational questions.

Sincerely yours,

W. K.

*Adyar, India.*

The First All-Asia Educational Conference, held at Benares on December 26—30, last, adopted some striking resolutions with regard to character-training and moral and religious education. They were drafted under the inspiring guidance of Dr. Bhagavan Das of Benares. Mr. G. N. Gokhale, Principal of the Engineering College of Karachi, was Secretary for that Section of the Conference which dealt with those matters. The resolutions call for consideration not only by teachers and others directly concerned with educational institutions, but also by all who realize the supreme importance of Education for the Nation's advance. The substance of the resolutions is as follows:

It is essential to lay greater stress on the formation of character in our system of education. The ideal character of the good citizen,

which Education has to form, may well be summed up in the Imperial Rescript on Education in Japan, which, with some modifications, embodies the essence of the moral code of all the Scriptures of Asia:

Be filial to your parents: affectionate to your brothers and sisters: as husbands and wives be harmonious: as friends true: bear yourself in modesty and moderation: extend your benevolence to all: pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers: furthermore, advance public good and promote common interests: always respect the Constitution and laws which are in accord with public conscience: and should an emergency arise, offer yourself courageously in the cause of the Nation, when it is not in conflict with the cause of Humanism.

This ideal can best be achieved by attending to the following points:

(1) Lives of great men—Prophets, Saints and Heroes of all religions—should be added in our general text-books. (2) Portraits of them should be placed before the students. (3) Anniversaries of the great men of all religions should be celebrated. (4) Songs and chants of a non-sectarian, religious nature should be sung in all schools. (5) Saintly and heroic lives should be dramatized. (6) Students should learn to develop public spirit by doing actual social service. (7) Games and play-ground activities should be diligently encouraged. (8) Sympathetic association with Nature by visits to neighboring woods, hills and streams should be encouraged. (9) Excursions should be arranged for school boys during vacations. (10) Scout training should be encouraged. (11) Physical culture should be made compulsory. (12) A minimum of manual training should be made compulsory, to teach dignity of labor and skill of hand. (13) Rewards in schools should be by groups as well as individuals. (14) The elements of Biological Science should be taught, including clean sexual knowledge given in such a manner as not to excite morbid curiosity or premature sex-feeling, preferably by means of approved booklets. (15) Wherever possible, all schools should be in good surroundings, like old Ashrams, not far away from towns and cities, so that a spiritual atmosphere can be maintained. The Gurukula system of the "Educational Home" should be followed. The boys should lead a simple life, calculated to make them hardy. Their diet should be free from stimulants. They should rise early, and bathe with fresh water. They should do most of the hostel work themselves. Uniformity of simple dress should be encouraged, without distinction of rich and poor. Self-help and the sense of responsibility should be fostered by actually entrusting boys with responsible work. In short, plain living and high thinking should be our ideal.

A moral appeal is very necessary in the preparation for citizenship, and this can be best secured by:

(1) Selecting as teachers not merely men

of academic brilliance, but men of fatherly character, who would teach even more by example than by precept; (2) Selecting patriarchally-hearted persons for hostel-superintendentships; (3) Appointing the most experienced teachers for the lower standards; and (4) Teacher companionship. (5) The parents' help should be enlisted, because the first few years of a child's life are very important in this respect. (6) Mothers should be advised to teach their children to be self-reliant as much as possible. Self-help and self-restraint should be encouraged from the earliest age.

As religion has always served as a basis of morality amongst all Nations, a religious appeal on a very broad basis would be a very potent means of reforming national character, and also of help in solving other national problems. This could be secured by fostering a spiritual atmosphere by the reading of books treating of eternal verities both from Religion and Science. In the earlier years the great essential truths common to all religions should be emphasized; and at a later stage, students should be encouraged to make a comparative study of the great religions, with a view to synthesis. The teaching should be free from any dogma. Freedom of thought should be encouraged. Respect for other people's faiths and a spirit of toleration should be fostered. The cultivation of the commonly recognized five great virtues should be inculcated:

Cleanliness in thought, word and deed; Harmlessness and Benevolence; Truthfulness; Honesty; Continence and Chastity.

Lists of the important words and phrases, conveying the same essential ideas, used in the several great religions, should be compiled and published, in parallel columns, for use in the earlier standards. Parallel passages from various religions, which teach the same great truths, should be similarly compiled and published for the use of older students.

Since all persons engaged in the learned professions ought to be educationists, in the larger sense of the word, those who are, as well as those who are not, engaged in actual teaching work, should try to help the growth and spread of righteous will and intelligence in the general public by thinking out and carrying into practice schemes for mutual help and coöperation in the daily affairs of life, in accordance with the principles outlined above.

### *The Master K. H.*

DEAR EDITOR:

I was told that in a certain Theosophical book there is a description of the appearance of the Master K. H. Will you please tell me where this can be found?

D. D. C.  
Swindon, England.

In Dr. Arundale's book *Nirvana* there occurs the description you desire:

My first remembrance is of seeing the Master K. H. looking as I had never seen Him before.

Radiant He is always, supremely radiant, but now He was more than radiant, and I cannot find a word down here to describe Him in the glory in which I perceived him with the first flash of Nirvanic consciousness. Majestic and radiant are poor words; "blinding" perhaps expresses it better, for just a moment I was overwhelmed. I almost wanted to veil my face from sight of Him, and yet I could not keep my eyes from Him, so unfathomably splendid did He appear, only less glorious than the King as I afterward realize, though at the time no greater glory could I conceive.

I summon up my courage. I feel as if He were saying to me: "Welcome to a new kingdom which you must learn to conquer." In His power my consciousness unfolds, and I step, as it were, across a threshold into Nirvana. Words and phrases, however beautiful, however majestic, almost desecrate as they strive to describe conditions there. Even the faint touch of first experience of this lofty level dwarfs into insignificance all other experiences of all other planes, save only the entry into the presence of the One Initiator. I remember my first glimpse of the buddhic plane on the occasion of admission to the ranks of the Great White Brotherhood. I recall to this day my marvelling at the vision of the Master in His buddhic vehicle, and well do I remember in the days that followed the wondrous sense of unity with all things, with the trees and flowers, feeling with them, growing with them and in them, suffering and rejoicing in and with them. I remember, too, the casting-off of the friend of ages, the causal body, and I remember a vivid rending contrast between the moment before and the moment after the glimpse into the new kingdom.

But today the Master seems to me as One whom I have never known before, robed in the glories of a kingdom I am entering as a little child. The new consciousness enfolds me, and in a moment my world is full of new, strange, glorious values. All is different, supremely different, though the same. A new divinity is open to my eyes and unfolds to my gaze a new meaning, a new purpose. It is the buddhic unity transcended, glorified—a more marvelous unity; in some wonderful way it is merged in a state vaster and more tremendous. There is something even more true than unity, something more real. It seems impossible, and yet it is so. . . . All the glory of the most wonderful dawn (and one feels nothing can be more wonderful than a perfect Eastern dawn) is brought to glorious fruition and splendid perfection in the noon-day which is Nirvana. The glory of the buddhic plane is but the dawning of a Nirvanic day. . . .

Yet as I write these words, I remember knowing, as I stood awe-struck upon the threshold of Nirvana, that beyond even that, to me, supreme unfoldment lay unfathomable, immeasurable splendors, to which Nirvana itself—the noonday of the buddhic dawning—

is but as a dawn, a promise, a shadow. I could sense this. I had to sense it to preserve my balance. I must hold fast to proportion even in these stupendous regions. That unity could be transcended I knew, for was not the light-glory before my eyes? But there is even more than light-glory. Some day in the far-off future I shall know a glory that is even more than the glory of light.

—The Editor.

### What Counts

DEAR MRS. HOTCHENER:

I do not know how the other subscribers feel about the matter, but I, for one, have always considered my subscription as being to a magazine produced in Hollywood, and not in India. Therefore, under no circumstances would I feel right about my subscription credit being transferred to *The Theosophist*. I should feel the same about whatever gifts I have made although the same have been inconsequential.

I sincerely hope that you will carry on with the publication of the magazine under whatever title seems to be desirable. The name is absolutely unimportant; the contents are what counts.

The above are my sentiments, and I hope that they are the sentiments of other subscribers on your list.

Yours sincerely and fraternally,  
WILFRED C. SIGERSON,  
Montreal, P.Que.

### "Practical" Politics

DEAR EDITOR:

Regarding citation 61, page 986, *The International Theosophist* of November, 1930: In 1876, Samuel J. Tilden was elected President of the United States. The popular vote for him was 250,935 more than R. B. Hayes received, even with the Republicans in control of all election machinery. However, by unscrupulous methods, our even then antiquated system that comprises an "Electoral College" was made to give the election to Hayes instead of Tilden. This is what happened with the "Electoral" votes: Contests having arisen in Florida, South Carolina, and Oregon, it was necessary for the Republicans to annex the twenty-two votes so represented, in order to have a majority of one vote, and in that manner retain supreme power.

If any one of those States had been accorded the Democrats, it would have meant a Tilden victory in accordance with the popular balloting. Louisiana, with an Electoral count of eight votes, had given Tilden a popular majority of 5,303. Therefore, the Republican Congress appointed an "Electoral Commission," with a majority of their own men, and all doubtful or contested States were thus counted as for Hayes, and he knowingly accepted the verdict, all other people having, perforce, to acquiesce in it.

Yours fraternally,  
HAMILTON STARK,  
Cardiff, Calif.

# Letters of Appreciation

(A few taken at random by R. A. from among hundreds.)

I am most happy to let my subscription stand as it is, for the really wonderful magazine now called *World Theosophy*. I wish to tell you how much I have appreciated the magazine in the past year, and to wish you success with *World Theosophy* in 1931.

MRS. A. A. MCW., Brooklyn, N. Y.

Your magazine is our very good friend, talking about different subjects in an extraordinary way of sympathy.

Y. V., Zagreb, Jugoslavia.

It is most fitting that a magazine of such high merit carry the name of "Theosophy."

MRS. I. B., San Francisco, Calif.

This is a very hasty line to say that we are "strong for" your magazine, whatever name you may call it by.

C. L. C., Tucson, Ariz.

So many of us are grateful to you, I know, for keeping alive the traditions of the old T. S. and infusing the magazine with the old vivid and ardent spirit.

M. K. S., London, England.

Glad you are continuing publication. The new name is splendid.

The wider expression of Theosophy, particularly in the study of psychology in its world-wide application as well as individual unfoldment, is a contribution to human evolution which Theosophy can supply in conjunction with scientists and find wide acceptance.

I think you will make a big thing of the magazine, and I am putting a little on my cheque to help.

F. C. H., Birmingham, England.

We appreciate the magazine very much because of its freedom from personalities and its enlightening articles.

E. G. McL., Balzac, Canada.

There should be room for two International magazines, one published in the East and the other in the West. I do hope *World Theosophy* will soon establish itself as one of our indispensable Theosophical monthlies.

B. P. H., London, England.

I think the magazine is going steadily on towards the ideal you have set yourselves, and—may you ever approach it more nearly! I like it better, myself, for its not endeavoring to be its Adyar predecessor, now contemporary; it has (or so it seems to me) quite different qualities, and meets a different need.

D. W. M. B., Dunedin, New Zealand.

I have just been reading with much interest the last number of *World Theosophy*. We are very proud of a magazine so vital and so in touch with world affairs.

B. W., Hollywood, Calif.

I think your title *World Theosophy* excellent. I quite see the point of the Presidential journal having all possible dignity and being published from Adyar. But I also perceive an extremely useful purpose to be served by *World Theosophy*, and I earnestly trust that you will have support not merely in the United States but all over the world.

G. S. A., Mosman, Australia.

Hearty good wishes and congratulations on your splendid journal.

J. L. D., Mosman, Australia.

I send every possible good wish for the continuance of the best magazine the T. S. has had in my time (1912-1930).

G. H., London, England.

I have just read your editorials in the March *World Theosophy* and feel that I must express my genuine thanks for two of them especially—the one about the importance of reading H. P. B. first, and the one on coöperation among the different Theosophical Societies. It is very encouraging to hear these points of view so admirably expressed and to see them printed in a magazine with so wide a circulation.

J. H. O., Hollywood, Calif.

The writer wishes to express his appreciation of the editorship, as well as the appearance, of the magazine, in regard to both of which you have heretofore received so many well-merited compliments. The new title, *World Theosophy*, is more universal in its connotation, more in spirit with the object of the magazine, and less suggestive of sectarianism.

F. E. A., Minneapolis, Minn.

I am glad to see that a magazine is being published at last that will be intended for general public circulation. Something of this sort has been needed for a long time, and I am glad that the shuffling of the journalistic cards has finally brought this about. I wish you the very best of success.

A. H., San Francisco, Calif.

Hearty congratulations on the beautiful magazine, filled with such interesting material! At last we have something we can offer with pride to the reading public.

C. L. H., Washington, D. C.

May I extend you my appreciation for what you are doing to shed the light of Theosophy upon the world? I hope that the torch which you have thus far held aloft will not fail, but grow into a mighty beacon to light the path of the traveler entrapped in the fog of greed and materialism.

The work of the pioneer is always hard, and yours will hardly be the exception, but effort put forth in the cause of righteousness is never wasted, and your efforts will make the path easier for those who follow.

F. C. L., Marshfield, Wash.

I find your magnificent magazine an indispensable help in the circulation in the Western world of the forces that are sent forth from Shamballa. I admire the really splendid work you are carrying out and wish with all my heart that it may be possible for you and your most able Manager to continue it in the same line as hitherto, for your help is surely needed.

T. F., Stockholm, Sweden.

I have read your latest *World Theosophy* and consider its make-up, both editorially and otherwise, as the last word in journalism. Though for many years a member of the Point Loma Organization, I am a free lance when it comes to the appreciation and admiration of other people's endeavors. So I thank you as a Theosophist for the many ways you have been able to express the spirit of Theosophy both as artist, philosopher, journalist, and occultist.

A. E. G., Los Angeles, Calif.

If it is not presumptuous, please allow me to say that I admire the courage with which you face the sudden change of your plans in regard to the magazine, and feel that there could be no such thing as failure in an enterprise which had your love and devotion behind it. Anyway, here's wishing you the greatest success with *World Theosophy*, and I can assure you that if all copies are as fine as the two that I have already received, there is a splendid future ahead for your magazine.

D. G. W., Oakland, Calif.

I certainly am glad that you have decided to keep the magazine going at all costs, and I will endeavor to keep my little end up. There are few publications that I save a file of, and yours (ours) is one. You have my hearty sympathy in your work, for I know a little how it goes.

W. H. P., Montclair, N. J.

May I join with hosts of other well-wishers, in congratulations upon your splendid achievement in your American magazine under the new title? May yours be ever a forward movement, spreading the Truth with its many avenues of knowledge to, I trust, an ever-increasing number of subscribers.

M. L., Middlesbrough, England.

Once having had this magazine, I could never do without it: "Man does not live by bread alone," you know. It has been a source of worry to me because I have been afraid I might have to skip a number.

G. P. S., Lima, Ohio.

I quite agree with you that in these times of great change in the world, there is ample room and need for two international Theosophical magazines within the Theosophical Society, one from the East and one from the West, to help spread throughout the world those priceless truths of Theosophy to which both magazines are consecrated.

Along with all those others, I also request you to continue publication, not to abandon the work so auspiciously begun last year. Mere change of title will not affect its character and purpose, or the recognition it has received. I also wish you continued success in your carrying on the magnificent work you have so far done.

Your effort is really worthy of a wide support, not only on the part of us Theosophists but others also who may be interested in Theosophy or the Theosophical Movement, so that it may help you to make the magazine a greater and better success than the past, which it deserves under your able management and editorship.

M. N. M., Bombay, India.

I am glad your fine magazine, begun as *The Theosophist*, is to be carried on, and I wish you good luck and many subscribers. I am, of course, subscribing again. Your articles on psychological subjects are very helpful, and there is so much in the magazine to interest, aid, and widen the outlook of its readers. I lend my copy, and it is much appreciated.

M. E. D., London, England.

The magazine is by far the finest thing we have ever published.

D. D. B., Helena, Montana.

I take the opportunity to thank you for your splendid magazine. You certainly are doing a great deal of good in "popularizing" Theosophy as you do! I hope you will be able to carry on.

K. N., Christiansand, Norway.

I am greatly pleased to read about your splendid efforts to continue the publication of this beautiful magazine. I wholeheartedly wish every success to our *World Theosophy*. May the Masters' blessings be upon your splendid service.

P. R. G., Bombay, India.

Your magazine is a fine one and most helpful in our work. I heartily congratulate you upon it, and upon the beautiful spirit you have shown in sticking to your job through difficulties.

O. C. G., Bath, England.





### ***Animal Welfare Days April 20-25***

At the Lord Mayor's Procession in London, the Animal Defense Society displayed some very fine slogans, many of them effectively illustrated. We feel that they should be widely disseminated and acted upon:

Justice to animals is an essential part of civilization.

A man's character is known by his treatment of animals.

Do not despise animals.

Don't encourage tricks of performing animals based on starvation and beating.

Don't keep dogs chained up day and night. They need exercise.

Teach children to be kind to animals.

Give space and exercise to all domestic animals.

Don't catch wild animals cruelly in steel traps. An animal is at least worth an honest shot.

Don't keep birds and other animals imprisoned in small cages.

Don't let animals travel without food and water.

Do not make prisoners of animals. Give air, give space, give freedom of movement to furred and feathered fellow-creatures.

The words of Queen Victoria are the Motto of the Animal Defence Society.

"No civilization is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy."

The great thinkers, artists, and poets have been friends of animals.

The man who cannot make friends with animals is a poor specimen of humanity.

### ***Animal Protection in China***

In the January issue of *Health Culture* Miss Alice Picheng Lee makes an eloquent appeal for the protection of animals in China. The revolution of 1911 brought to China a tremendous amount of good in its wake, but according to Miss Lee it has contributed to the abandonment of the humane treatment of animals that pre-

vailed under the old customs and moral codes:

We Chinese people represent one-fourth of the inhabitants of the globe, and have nearly five thousand years of history. I would state the conditions regarding protection of animals in our country. (1) Buddhism; (2) Confucianism; (3) Ancient Law. Buddhism forbids any kind of slaughter. Confucianism, that there be a limitation in slaughter. Animals should not be lavishly or ruthlessly slaughtered. Confucius, the founder of Confucianism, said, "I saw them alive, I cannot bear to see them die. I heard their groans, I refuse to eat their flesh."

The ancient law, in the Chow dynasty, about three thousand years ago, we read: "The king is not allowed to slaughter a cow without a special reason. The officials are not allowed to slaughter a sheep without a special reason. The citizens are not allowed to slaughter a pig without a special reason," such as some event of entertainment, holiday, festival, or the rite of service in a temple. A license had to be obtained before slaughter was allowed. The people's daily food consisted of grains and vegetables, only.

This system was afterwards disregarded for many centuries. If cattle were slaughtered without permission, it was still regarded against the law, and this idea was maintained even in the Manchow dynasty, the last of monarchistic government of China.

Since the great revolution in 1911 in China, almost everything left from our old civilization has been overthrown, but there have been many things reformed. There were some European merchants who asked the Government for permission to export beef and living cattle for butchery, annually. This was refused by the Government, saying that the cattle in China are used for cultivating the ground, not for butchery, because it is against the old laws, as now the old law has been renewed, yet pigs and sheep are killed for food.

There are still many Buddhists in China. They are vegetarians, and are in favor of protection of animals. Many charitable organizations include, to some extent, the idea of protection of animals on the principle of Buddhism, organizations mostly of old fashioned people who do not know any foreign languages. They have no chance to communicate and get in touch with any international organizations. Eventually, their influence will

fade away by their opponents denouncing and accusing them as superstitious.

These opponents are mostly youngsters who have no deeper education. They cannot understand the philosophy of Buddhism, nor can they justify the spirit of fair play and justice. They think that any theory which is inherited from our civilization is bad, and that any theory which is newly imported from a foreign country is good.

I consider that the international movement of protection for animals must be introduced to our country. We must make this protection movement known in China, in order to convince the youngsters and to encourage the old-fashioned vegetarians.

### **Counting and Talking Dogs**

In a recent number of the *Antivivisection and Humanitarian Review* the Baroness von Freytag-Loringhoven makes the following statement:

Since the death, from heart failure in the cold weather of last winter, of Isolde, who worked with such astounding rapidity and precision, there remain in Weimar several other dogs able to count and to answer questions. Amongst them, Lumpi, the fox terrier, and Fitti, the female dachshund, are the best. Whilst the Pinscher Schnauzer, belonging to Mrs. von Herrmann (Weimar) answers, as did Isolde, by barks, Lumpi and Fitti tap with their paws. Lumpi gives the answers in arithmetic with great precision, tapping the tens with the one and the units with the other paw, a method which he uses also for the figures denoting the alphabet, viz., a=1 up to z=25. Fitti makes use of her small paws as she pleases, in the same way as the horse, Clever Hans, used his hoofs, whilst Krall's Elberfeld horses were taught to tap distinctly with right or left hoof.

On being questioned, Lumpi willingly imparts his observations by making rapid use of the alphabet.

I will give some accredited facts concerning Lumpi. I have myself heard him give many of the answers which I quote. The well-known writer on animal protection, Mrs. Hedwig Rodatz-Masz, was expected. She had announced her arrival by postcard. At the very end of the card, hardly legible to us, was her signature, which Lumpi read very easily even to the "sz." He was asked: "What does she want?" "Strange lady wants see me." Lumpi, after saying this, jumped onto the table and was chased down. His owner, Miss Hensoldt, remarked to Lumpi's teacher: "We ought to ask him why he always gets on the table when we are going out and have to leave him behind." Scarcely had Lumpi heard the question: "Why do you always lie on the table when you are alone?" before he promptly replied: "Can look about better." When Mrs. Rodatz-Masz came, she questioned him herself and made a great fuss of him, whereupon he declared her "lovable"; he described her hair as "fair" and mine as

"grey." "If you want to have something very much, what do you say?" "Please." "And little dogs who cannot speak, what do they do?" Lumpi, by way of answer, assumed a position imitating a dog begging. . . .

Professor Wahle, for a long time Director of the Goethe-Schiller Library in Weimar, had three interviews with Lumpi, as he experienced a recurring doubt with regard to the genuineness of the exhibition of the dog's accomplishments. Lumpi spelt his visiting card: "Professor Wahle, Weimar." He also spelt "Goethe," "Who was Goethe?" "Poet." Professor Wahle became so impressed that he exclaimed: "It is a miracle, but one must believe it." . . .

Fitti is three years old and mother of a one-year-old daughter who refused to count and was promptly pushed off the chair by the little mother, anxious to take her place. Fitti forthwith became the aptest pupil, picking up knowledge rapidly and improving on it from lesson to lesson. Thanks to her marvelous memory she retains everything she has once been told. Though she lacks the quick, merry and playful geniality of Isolde, and does not take the same pleasure, as did this black-and-white Siberian Spitz, in people's admiration, she possesses a very bright intelligence, a fine appreciation of the meaning of words and great eagerness to learn. When I arrive she greets me joyfully, as I, when a child, certainly never welcomed my teacher, jumps onto the special chair, which always remains in the same place in a certain room, and waits for me to take my place facing her. She learnt in two lessons of a quarter of an hour each the alphabet from A=1 to Z=25, and knew henceforth the alphabet according to varying arrangements of the letters, whilst I myself to this day am obliged to look at the card from which she first learnt. She has in this way learnt to know every word, every name, every idea expressed around her, which she indicates by taps with her paw or by placing her paw on the letters of the alphabet. I show her pictures of motor cars, animals, vehicles, human beings, and also pictures in illustrated magazines, which she explains and then spells out, or I ask her to spell out the seen incident by means of the numbers denoting the letters of the alphabet.

The fact that the number of dogs, able to count and to speak by the aid of numbers, is constantly increasing, so as to make it difficult for even the most inveterate antagonist to remain sceptical, leads to the conclusion, no longer new to us animal teachers and daily ripening into deeper certainty, that, after 6,000 years of so-called civilization, humanity is, at last, on the verge of appreciating the individual worth of the animals and their independent thought life.

### **Outlawry of War**

Zona Gale writes in *Unity* (Chicago) the following letter to children of all nations:

Once the world was settled in its habit of adjusting its social differences by means of physical wounds and bloodshed. Later there were those who talked of removing causes of war. Now we know that causes for social difference may arise in families, in business, on the playground, among nations, and in every form of human relationship. But we know, also, that deliberately to deal out death and disfigurement and physical disability in order to effect a settlement is as absurd for nations as it would be for a school board meeting, or for any board of directors, or on a field day.

Life is not like that!

Life is a process in which reason, good nature and humane practices constitute the basic rule. When we are unreasonable or destructive or cruel, we are not regarding the rule, we are not playing the game. War is not playing the game. In the use of poison gas, of air-bombing, of the blockade, war now uses means so opposed to rule, so unsportsmanlike, that no field day, no boxing match, no business could employ their like.

War is deliberate cruelty and destruction and death. War has out-moded itself. It stands outside every decent ruling for human behavior. The world knows this well, and now it is waiting for the next way, the new way. The way which the boys and girls of today shall be bringing to pass tomorrow!

Thirteen years ago the world knew well its lesson. By thirteen years from now, the boys and girls of today will be men and women, putting this lesson in practice. And the lesson is that war is the last refuge of social incompetence and "the sum of all villainies."

For life is not deliberate cruelty, or destruction, or death. Life is something more than that which we believe it to be. Life is an exercise in the improvement of human relationship.

George Washington was a general in a Revolutionary Army, but this is what he said:

"My first wish is to see the whole world in peace and the inhabitants as one band of brothers, striving who should contribute most to the happiness of mankind."

This should be the first wish of humanity and of common sense alike. Wisdom and reason can ask no more, but they should ask no less. Millions left on battlefields, thousands crippled and broken, towns ruined, homes gone, the depths of suffering endured—is this wisdom or reason? There is no greater conceivable wisdom for nations than the outlawry of war. Without it trade and production and science and civilization may become nothing. Everything is a thought first. Trade was a thought before it was trade. The outlawry of war is a thought yet. The men and women of tomorrow will make that thought their reality. For all human beings are bound together by ties which the nations must cease to break. The people are met together on earth for their world-work, which war must cease to interrupt. The basic business of life is to conserve life and to promote growth. Life is an exercise in the improvement of human relationship.

### *Progress in Politics*

Dissatisfaction with the existing system of party politics has prompted the formation of a new organization known as "The New Political Fellowship," with one of its aims the welfare of all equally at heart without distinction.

The founder is Capt. A. G. Pape, Edinburgh, who also founded the Scottish New Education Fellowship.

Of his new venture he says in the *Evening Despatch* (Edinburgh):

The New Political Fellowship, which has the motto "Evolution," has no party policy to uphold, or vested interest to satisfy, and is independent of any party organization, any party authority, and any party government—as is a court of law.

The Fellowship considers the present political situation to be a passing though necessary democratic phase, and that it does not represent, as is generally supposed, the ultimate achievement of human wisdom. It claims that this democracy has to learn that evolution, and not class, is the agent of progress.

It is not the partisan member, with only one interest at heart fighting against all other interests, but the disinterested evolutionist having all the interests equally at heart, who may discover the right course of action which will bring profit to the whole nation, a profit evenly, justly, righteously distributed to all its parts.

Our object is the amelioration of man by the spread of truth suited to the various stages of his development and that of the country to which he belongs.

The Fellowship holds that the personal problem is the world problem. The one agreed basis of members is the knowledge that there is a plan, in which he and his country have a part, and where coöperation is the keynote.

The formation of the Fellowship has been in progress for some time, and the scheme has received the sympathetic support of members of the different political parties, who themselves, like many men who returned from the war, are sick of a political system hidebound in partisanship.

Through the appreciation of those high principles for which the Fellowship stands, it is claimed that the anomalous conditions to which the working man is subjected would be rectified.

### *Life of the Ant*

In the book, "The Life of the Ant," by Maeterlinck (reviewed in the *New York Times* by Charles Johnston) we read some very profound and startling statements about the peculiarities of the ant:

Maeterlinck holds that the ant-community is far more responsive to its community consciousness than are the individuals of any human corporation or society. Among the ants there is no such thing as selfishness, no holding out against the community. They give themselves to the community, making no reserves whatsoever. One may say that, as compared with human beings, the ants possess intelligent consciousness, but not self-consciousness. They escape certain dangers: self-seeking, self-interest, self-centredness; but in the same measure their consciousness is incomplete.

Again, among the ants there is immense diversity; far more, indeed, than among the many-colored races of men. And differences of mental bent, of bias and scope and trade, are visibly manifested among the ants in a permanent way, which is not paralleled among men. Human beings shape for themselves various tools, implements, contrivances, but they can lay these aside. Ants have likewise shaped many instruments for the most diverse uses, but these instruments have so completely organized themselves and taken shape that they are a part of the physical bodies of the ants, resulting in an endless variation of external shape, which is the expression of a like variety of activity. There are wide differences of life among the ants. Different races are hunters, agriculturalists, farmers, industrialists. There are like contrasts of temperament. Some ants are militant, fighting heroically to the death; others are pacifistic and servile; some are industrious; others are lazy, so lazy, indeed, that they will die unless taken care of by others. And so it goes. Fields of intelligent consciousness in many things parallel to the intelligence of mankind; an added race of thoughtful living beings which share with us the surface of our planet, a race immensely older than mankind, and, it must be added, generally conscious of man only as man is conscious of tornadoes or hurricanes. Through this strange world Maeterlinck undertakes to be our guide.

### *Nationality and Marriage*

The movement against the necessity for a woman to change her nationality at marriage to that of the husband is growing stronger and more far-reaching all the time. The women of Argentina, Brazil, and other South American countries have now the right to keep their nationality, if they so desire, when marrying a man from another nation.

### *Voiceless India*

The *World's Work* considers the book, *Voiceless India*, by Gertrude Emerson to be the best by far portrayed by a foreigner. It says of it:

Miss Emerson decided that the only way to study India was to live there—not in a government quarter, not in a city, but in one of the small villages. Feeling that the life of almost any village was representative of the life of India as a whole, she spent over a year at Pechperwa, or The Village of Five Trees. Here, the only white woman—in fact, the only foreigner—for many miles around, she gained the friendship of Hindu and Mohammedan. Their troubles were her troubles. She nursed them, shared their joys, and she went to court with them. The village officials were her friends, as was the Maharajah on whose grounds her house was built. Foreign writers are so apt to translate the Orient into terms of their own Occidental understanding that it is particularly satisfactory to get the impersonal and the tolerant. There is more real information about India to be gained from this book than from dozens of the usual travel variety.

### *Anti-Capital Punishment*

Bernard Glueck, M. D., psychiatrist and criminologist, former Director of the Psychiatric Clinic of Sing Sing Prison, says in the Annual Report of the *Psychiatric Clinic* at Sing Sing:

The recent case of a man who on three occasions was saved from the electric chair by a hair's breadth, and who was eventually discharged into freedom because a reinvestigation of the case revealed that *he had nothing to do with the murder for which he came so very near being executed*, demonstrates the serious menace inherent in the administration of justice purely from a desire to satisfy the law and not on the basis of an impartial estimation of the facts of the case.

"Circumstances of life" play a tremendous role in the selection of those who get into prison. One of the most striking arguments ever brought forth against capital punishment was voiced by a learned lawyer of wide experience who objected to it because as far as he was able to ascertain *the death penalty had never been paid by anyone who possessed both wealth and influence*. . . .

One cannot escape the conviction that as far as the administration of the problem of crime is concerned, *that the man back of the act is largely lost sight of*, and what is actually administered is *the law*. Intimate contact with the problem of crime inevitably leads to the opinion that every agency concerned in the administration of the crime problem sees in its own work an end in itself, and seems to lose sight of *the common goal or end, toward which all should be striving, namely, the readjustment of that badly adjusted individual, the criminal*.

### *The Athenian Oath*

Hamilton Stark of Cardiff, California, sends us a copy of the ancient Athenian civic oath. It might well be revived, even in Chicago. We are glad to publish it here:

We will never bring disgrace to this our city, by any act of cowardice or dishonesty. We will fight for the ideals and sacred things of the city. We will revere and obey the city's laws, and do our best to incite a like respect in others. We will strive unceasingly to quicken the public sense of duty. We will transmit this city to those who come after us, greater, better, and more beautiful than it was transmitted to us.

### *The Right Kind of Toys for Children*

Angelo Patri, one of the greatest authorities on the education of children in the world, has said with relation to improper toys for children:

No man or woman is permitted to carry a gun except by permit and to get one he must show cause. But children are armed with toy guns and play murder and holdup games with them.

We as a nation are advocating the settlement of our differences with other peoples by peaceable means. We are not in favor of war save as a last desperate resource. But we let our children have toy pistols and guns and cannon and make no effort to explain that they are the last deadly weapons of a desperate cause. . . .

It seems to me that there are so many toys that children could use to advantage and without harm to themselves or others that the symbols of war might be omitted. War, self-defense by the way of arms, is an adult adventure. Why drag the children in? Whether you are big Navy or little Navy, whether you are pacifist or militarist, does not matter in the least. You are grown up and are responsible for what you do and what you are. But children are helpless. They do not understand this fighting business and think it is a form of play. Even if you wish to train your child to be a marksman, isn't five years a little early?

Personally, I hate the guns. I would not allow a child under twenty to handle one. . . .

A broom, a rake and a shovel; a spade and a hatchet and hammer and nails; a wheel and a dog and a kite; a sand lot and a bat and ball; a horse and boat and a good pair of hiking shoes; a swim and a race and a sleep under the open sky, seem better means of training to fine citizenship than a toy pistol, a rifle or a sword.

### *A Lucky Accident*

By the merest chance the Bureau of Charities of Brooklyn, N. Y., has discovered a new and profitable kind of employment for blind and almost blind girls. For years the Bureau has operated a rug-weaving shop where the girls earned \$6 to \$8 a week. Not long ago it became necessary to move this workroom temporarily into quarters in a building with a large business firm doing much direct-by-mail advertising. In the stress of a hurry-up job this firm offered the blind girls overtime work inserting catalogs in envelopes. Their deft fingers were so swift and their satisfaction in the new occupation so evident that the firm offered the director of the weaving room all its work of this kind. One customer led to another, and presently the director found that the letter shop was taking most of the girls' time, with the looms serving only to fill in odd hours. Since mail must be addressed as well as inserted, crippled girls were brought in for that part of the work. The Bureau continues to pay the small overhead as it did when the girls were engaged in weaving and all the profits are divided among the workers. The girls now earn from \$15 to \$20 a week and find, their director reports, much more interest and incentive in the new work than in the old. The American Federation for the Blind says that, so far as it knows, this is the first project of its kind.—*The Survey*.

### *To a Fur Scarf*

The trap jaws clanked and held him fast;

None marked his fright; none heard his cries.

His struggles ceased; he lay at last

With wide, uncomprehending eyes.

And watched the sky grow dark above

And watched the sunset burn to gray,

And quaked in anguish while he strove

To gnaw the prisoned leg away.

Then day came rosy from the East,

But still those steel jaws kept their hold

And no one watched the prisoned beast

But Fear and Hunger, Thirst and Cold.

Oppressed by pain, his dread grew numb;

Fright no more stirred his flagging breath.

He longed in vain to see him come—

The awful biped, bringing death.

The day flapped past on heavy wing.

He saw the shadows longer grow,

A hopeless, wracked and dying thing

Encircled by the trampling snow.

Then through the gloom that night came One

Who set the timid spirit free.

"I know thy anguish, little son;

So men once trapped and tortured me."

—Frederic F. Van De Water  
in the *New York Tribune*.



# Current Astrology

By H. Luella Hukill, M. D.

(California)

## Aries



**A**RIES gives orientation to the earth and heralds the Cosmic new year by ushering in the Vernal Equinox, the Springtime of the year. The Sun, signifying the *individuality*, enters his exaltation here, from March 22nd to April 21st, and pours a new life-wave upon the earth. Every plant, tree, animal, and man responds to that dynamic energy with renewed creative power. The birds sing their mating song more arduously, and all Nature thrills with new life.

Astrology is the chemistry of the personality and through atomic and molecular relations life's experiences come. The signs are the body, the planets are powers, and the houses are environment. Aries, ruled by Mars, the War God, starts the circle of the zodiac, being first of the fire triplicity and first cardinal sign. The planets act as power-houses—cosmic generators that carry magnetic force which is broadcast upon man. Mars, in his active influence on the race, gives a distinct type of electronic energy unlike the others. As the day house of Mars, Aries represents the head, to which the force of the living Martian fire flows into physical man, where brain, mind, and thought are built, but in Scorpio he builds bodies by the sex power. Mars is giver of life, energy, and motion to animal man, and through emotions he finally awakens the unconscious quickener that gives birth to spiritual man.

Through Aries, denoted by the

first house, Mars governs birth—new life; through Scorpio, signifying generation, he rules the eighth, the house of death. While Mars through Aries gives the living fire of passion, desire, and animal magnetism, as the soul evolves Scorpio brings regeneration by purification of the vital fluids of the body, and the creative force is turned upward to strengthen the higher centers in the brain. Symbol: the horns and head of a ram; the hammer of the gods.

**Personality:** Body tall, slim, muscular; long head and neck, high cheekbones; eyes blue or grey, hair red, sandy, often thin; broad brow and prominent nose.

**Anatomy:** Cranium, left cerebral hemisphere, face, upper jaw, and internal carotid arteries.

**Physiology:** Bodily functions under control of brain and general distribution of mental or physical energy.

**Pathology:** Baldness, headache, vertigo, fevers, neuralgia, cerebral congestion, inflammation, apoplexy, and insomnia.

**Emotional nature:** Courageous, energetic, enthusiastic, impulsive, proud, quick-tempered, excitable, restless, foolhardy, passionate, and intemperate.

**Mentality:** Scientific, initiative, aggressive, self-willed, practical, optimistic or headstrong, dictatorial, intolerant in religion, narrow.

**Occupations:** Such Mars professions as soldiers, engineers, government employees, workers with tools or sharp instruments, policemen and firemen.



# *Theosophy and The Theosophical Society*

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

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As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

# World Theosophy

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